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TEN'A TEXTS AND TALES

FROM ANVIK, ALASKA

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PUBLICATIONS
of the
American Ethnological Society
Edited by FRANZ BOAS

VOLUME VI

TEN'A TEXTS AND TALES

FROM ANVIK, ALASKA

BY

JOHN W. CHAPMAN

With Vocabulary by PLINY EARLE GODDARD

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INTRODUCTION.

THE legends in this collection are from Anvik, Alaska, on the Lower Yukon, and from the immediate vicinity. The dialect in which they are written is spoken at Anvik and at Koserefsky, on the Yukon, and at the villages on the Lower Innoko from Shageluk to Koserefsky. It is also spoken, with very little modification, on the Kuskokwim River, from a village just below Kolmakof, to the great eastward bend of the Kuskokwim, at a village near the mouth of the Tokatna. In the Innoko villages north of the village marked Shageluk on the Government maps, the dialect changes to an approximation to that in use at Nulato, and is more difficult for a beginner in the Anvik dialect to understand than the dialect in use on the Kuskokwim. The name "Ten'a" is here applied to this language, for the reason that it has been used by the Rev. Julius Jetté in connection with the Nulato people, in a series of excellent articles published by the Anthropological Institute of Great Britain and Ireland, beginning with the year 1907. In the Anvik dialect, the name appears as "Denna," and means MAN.

No attempt is here made to deal with the grammatical structure of the language. The legends must be taken for what they are; i.e., an attempt to furnish a working basis for the study of the dialect, by means of a phonetic representation of these legends, taken down from the lips

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of the narrators. I have had none of the difficulty of which Fr. Jetté makes mention, in his collection of the Nulato legends, arising from the unwillingness of the narrator to tell a story by daylight On the contrary, I have found several excellent story-tellers who were perfectly willing to sit down with me and tell their legends, repeating with the utmost patience, phrases which gave rise to any difficulty. There is, however, a certain class of legends which it is difficult to get. The legends have been revised with a view to securing as much grammatical accuracy as possible, as well as a uniform system of orthography; but an approximation is all that is claimed in respect to either of these things. Even after an acquaintance of nearly twenty-five years, I find it difficult to decide as to the correct spelling of many words in common use. This arises partly, no doubt, from the influence which a mixture of dialects has had upon the language, and partly from contraction and elision. It has resulted in an orthography which is somewhat confused, but not more so than the spoken language. The matter of the grammar is more difficult. I believe that the sense of the legends is given with sufficient accuracy; but the niceties of Ten'a grammar are far beyond me, and the translations of many idioms and verbal forms must be considered tentative. The system of writing is that of the Smithsonian Institution, as proposed by Major Powell, in his "Introduction to the Study of Indian Languages."

There is, however, this modification. "Superior" *n* (^{n}) is represented by *hn*. It is commonly, though not exclusively, a terminal sound. There are two sounds closely resembling that represented in Welsh by *ll*. One is sonant, and the other is surd. The sonant is represented by *ll*, and the surd by *hl*. In other respects, the alphabet conforms to that of Major Powell.

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A few general remarks may help to a better appreciation of the character of these legends. Incomplete as the collection is, it represents fairly well the character of the Ten'a traditions of this region, so far as I am able to judge.

The people have no history, in the proper sense of the term. The identity of the father is sunk in that of the child, and no account is to be heard among them of deeds of valor performed by their ancestors. No names of famous men appear to have been handed down among them. The small-pox epidemic of 1839, and the appearance of the first steamboat on the Yukon, in 1869, furnish dates by which the ages of the older generation may be ascertained. From this it appears that the oldest individual at Anvik, and probably in any of the villages within a radius of fifty miles from Anvik, is seventy-one years old. This is a woman. Fortunately, her memory is clear, and her mentality above the average.

The arrival of the Russians, and subsequently of the Americans, the traditions of one or two famines, and the account of an Eskimo raid or two, comprise nearly all the historical events with which they are acquainted. As to their former condition and manner of life, they always represent themselves as far more numerous in ancient times than at present, and they point to the vestiges of their old villages as evidence of this fact; but this does not signify much, for they are always moving around, and especially when their places are visited by sickness. It seems probable, however, that their numbers have somewhat diminished since the great epidemic of 1839. They speak of the abundance of game in former times, before the introduction of fire-arms, and of driving the caribou into corrals and catching them with snares or shooting them with the bow and arrow. They also tell

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of the use of stone implements, of the use of the fire-stick and other primitive implements.

Story-telling seems always to have been one of their chief recreations, and nearly every one has a story or two which he can tell; but, just as elsewhere, there are some who excel in this art. Since the people are so wanting in the historical sense, it is not to be expected that these stories should contain much that is inspiring or ennobling, or even that the imaginative faculty should be very highly developed; and yet it is by no means wholly wanting, and while there is hardly anything in them that approaches true pathos, there is occasionally something that sounds like an echo of Homer, or the far-off pipes of Pan: so that it is not wholly without reason that a Ten'a story-teller should say of the Greek Myths that they were "just like Indian stories."

It has been my effort to gain some adequate idea of the traditions of this branch of the Ten'a as to creation, the Creator, moral good and evil, and the life of the future.

From the beginning of my acquaintance with them, in 1887, there were evidences that traditions on these subjects existed among them; and while their ideas on such matters are necessarily crude, my inquiries have tended to convince me that they are not so vague as for a long time I supposed them to be.

These subjects are given the first place in the accompanying collection. From them it would appear that the Creator is distinguished from the Raven, who figures largely in the accounts of the early ages of the world. To take the expression of an old Indian who gave me the best information that I have received on these subjects, "*The Creator made all things good, but the Raven introduced confusion.*" Moreover, the Raven imitated creative

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acts by making images of wood and throwing them in different directions, telling them that they should come to life and do whatever they pleased. In this way, my informant thought, the white race came into being, not having been intended in the original plan of the world.

This distinction between the Creator and the Raven is made by other writers who have treated the subject of the legends of northwestern America, but I was not acquainted with this fact until I had reached the same conclusion independently. The same is the case with regard to the imitative act of the Raven in making the images of wood, although I have not seen this stated in precisely the same terms.

I have not yet come upon any satisfactory tradition of the origin of the people; but the existence of such a tradition is at least no more improbable than that of their account of the origin of the feast for the dead, which came to light only during the present year, 1911, and which throws light on their belief as to the future state.

The second class of legends is taken up with the tales of the Raven, who is commonly called Yŏqgĭtsi′ (YOUR GRANDFATHER). His character is treated with scant respect, although the name given him would seem to imply that the people acknowledge some kind of affinity to him. If this is so, they would certainly claim kinship with Falstaff, on the ground that he must have been one of his descendants also. The true name of the Raven, Ça′ioxwûn, or Tça′oxwûn, never appears in these tales, so far as I have observed.

The third class of legends includes the fanciful tales which are more frequently heard. Here are found the nursery legends and tales evidently invented for the entertainment of children. For pure vapidity, some of these

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are not unworthy to rank with the classic story of Old Mother Dory.

The greater part of the legends of this class tell about the personal adventures of some fictitious character, frequently a wanderer, like Ulysses, and with no better morals than he had, and without his ambition. A common character in these tales, perhaps the most common of all, is the Trĭ'gûdĭhltûxûn, the one who does not want to get married. This is usually a young woman, but occasionally a man. When a man, however, it seems to be regarded as a departure from the standard, and is the more ludicrous on that account. This character is always getting into trouble on account of her or his fastidiousness, but always seems to have the story-teller's secret sympathy; and it is not unlikely that the stories of this type sometimes reveal the private musings of the one who originated them, and that he may have been willing to regard himself as the hero to whom the fair one finally succumbs. The root meaning of the word Trĭ'gûdĭhltû'xûn furnished an interesting if somewhat repulsive nickname for an old woman at Anvik who was a burden to her friends, — Ûlli' triyĭdĭhl tû'qûn THE ONE WHOM THE DEVILS DO NOT WANT.

It is not altogether easy to judge of the effect which these stories produce upon the Indian, by the impression which they make upon us. To him they speak of a life with which he has been familiar from infancy. It is the life of the woods and the waters; of the native village with its institutions, of which we know so little; and of a vast realm of superstitious fancy, of which we know next to nothing. Consequently, during the narration, a series of pictures is presented to his mind which would give point to a tale which to us might seem utterly wanting in interest. At any rate, such as they are, they are; and,

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considering that they furnish the basis of the moral education of the Indian to no small extent, a Christian man may well ask himself whether the Gospel has nothing more vivifying, nothing more consoling, to offer.

I am obliged to Dr. P. E. Goddard for looking over the proof of the Indian manuscript.

J. W. CHAPMAN.

ANVIK, ALASKA,
May 12, 1911.

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I. — ENGLISH VERSIONS.

1. The Creation.

First Account.[1]

There was some one above who made the world. They do not name him, but speak of him as being above. He was upon the world that he made, and did all the various works that men were to do. The natives say nothing of

[1] The accounts so far received have been meagre, and until recently very indefinite and unsatisfactory; but lately a man of about sixty years of age, living on the Shageluk, gave a clear account of the tradition, which he said he had obtained from his grandfather. He was emphatic on the point that he had not received it from his parents, but from his grandfather, as the tradition which was current before the Russians came.

This man's testimony is important for several reasons. He himself is an intelligent man, for one of his race, and one whom the Indians themselves greatly respect. His brother is the principal shaman of his village; and the family have always maintained the old traditions, and upheld the system of feasts. This man has lately become an inquirer into Christian doctrine, and is making comparisons between the new and the old religions. His account of the native tradition deserves especial consideration, because it confirms nearly everything which I have heretofore ascertained to be generally taught as of ancient tradition. In some particulars which were new to me, as the order of creation of the animals and man, confirmation has since been received from an independent source.

As to the differentiation of the Creator and the Raven, confirmation was found, subsequently to the discovery of the tradition, in the work of Mr. Bogoras (*American Anthropologist*, vol. 4, p. 640). On the same page is found something similar to the account of the Raven having thrown the figures of animals in different directions, although in Mr. Bogoras's account this is the act of the Creator. As he says, however, that in some versions this is the act of the Raven, this incident also may be considered to have received full corroboration. An interesting point, which has not been corroborated, is the punishment of certain crimes in the fire, in the life of the future. This of course suggests a foreign origin; but, on the other hand, the punishment of suicides by hanging is abundantly corroborated by the consensus of the testimony of the old people. I give the tradition above.

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his resting upon the seventh day, as the Christians do. The first of the creatures that he made was a porcupine, the next a white bear, the third was a man, and the fourth a brown bear. After that, he made all other things, and then went up to heaven, and there he remains; and there is no heaven higher than the one where he is.

But there was on the earth another man, the Raven, who remained, and changed many things; so that what was originally intended to be good became perverted. He made wooden images, and flung them in different directions, and told them to come to life and do whatever they pleased. Originally men did not die in the same way as they do now, but passed into the spirit state and back again. The Raven changed that by making a trail for the dead people to take, and since then they do not return. When the spirit enters upon this path, it has to camp for four nights before it reaches its destination. At the end of each day, it finds a camp-fire burning. This fire burns perpetually. The path leads to some place near the sources of the Yukon River. There is a story of a young man who went up the river as far as he could go, but was warned by the people there that he should go back; for they told him that if he kept on, he would come to a portage that the souls of the dead took, and that if he were to enter on that portage and hear any sounds, he would never be able to return. So he was afraid to continue, and went back. There is also another story of a young woman who was snatched up, and found herself among the dead; but she made her escape and returned to her own people. While she was among the dead, she was sustained by the offerings of her friends, who supposed her to be dead; and it is from that time that the feast for the dead began. At this feast, clothing and food are formally given to some one who represents

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the dead person, and it is supposed that this turns to the benefit of the one who is gone. In general, the happiness of those who are gone is affected by the conduct of those related to them, who are still living. If these are generous and kindly, the dead will be kindly received by those who have gone before.

As to the actions of those who are still on the earth influencing their own future existence, the souls of all, both bad and good, start on the same path, but the paths separate. Those who were unkind, and wantons, whether men or women, go to a kind of kashime, where they are tortured perpetually in the fire. Those who have hanged themselves go to a place where they remain suspended in the wind. The good go to a place where they have no more trouble.

Second Account.[1]

The earth was small at first, and the land gradually increased. There was a small pair of people going about here and there in the grass. They warmed themselves in the grass, and grew with the earth. They slept, and found food placed near them, which they ate. Clothes were provided in the same way, and also berries. At length they met a man, who spoke to them angrily, and asked them why they had taken his food and berries. "For this you will obey my commands." The man went away, — they did not know where, — but he re-appeared to them from time to time. His village was across the Slough from Nĭhltĕ'ûxaidlĭ'ñktû, where he lived with other men, but no women. Going about in his canoe, he heard

[1] This account came from the oldest man in Nĭhltĕ'ûxaidlĭ'ñktû, in 1896. He was the father of Benjamin and Go'ûxolo'ĭhl Wĭtho'. (This is from the Chageluk Slough. It would seem to be a mixture of two legends.)

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the noise of talking and laughing, which proceeded from many women. He went up quietly and launched his spear, which passed through the parka of one of them. The rest turned into geese and flew away; but he captured this one and took her home. The rest of the men began to get wives in the same way. They gave their children food and clothes as they grew up, taught them different tongues, and sent them away, up and down the river, which they peopled.

Third Account.[1]

He did not know of the name "Our Father" being taught before the missionaries came. The children were taught that if they did anything wrong, some one who lives above would see it. Eating out of doors in winter was doing wrong. He believes that when the people get to doing very wrong, God punishes them by taking away their food. Then they return to the right way. He says that there spring up right-minded men who lead the people in the right paths. As to the origin of the world, he says that at first there was nothing but water about here, except the mountains. Living things were made next, and afterwards a man and a woman were made. Food was provided for them. When they did wrong, their food was taken away.

As to the belief in the state of the dead, it seems to rest upon a story, which they accept as true, of a woman who was met by a spirit who supposed that she was also dead, and who took her to the abode of the spirits. The spirit is supposed to stop, on the way to its final abode, at different places where flies, mosquitoes, and other insects live.

[1] From the same village on the Chageluk, 1910. Isaac Fisher's uncle, now the oldest man, gives this account.

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Another account of the creation of men says that one who is above made a string of mud men reaching from the earth to the sky, and animated them.

2. Origin of the Feast for the Dead.[1]

There was a family living on the Upper Yukon, — a man and his wife and several children. All the children were boys except the youngest, who was a girl. Now, because they had but the one sister, the young men thought a great deal of her, and did everything they could think of to please her. They saw that she had the finest parkas and boots that could be had, and, among other things, they made her a beautiful sled.

One spring they all started to the hunting-grounds for the annual hunt. Each of the party had his own sled; and as they went on, the girl fell behind, and her father and brothers got so far ahead that they were out of sight. She hurried on, trying to catch up with them, and occasionally looking up to see whether she was overtaking them. As she did this, she became aware of two men standing beside the path. Their forms were vague and shadowy, and she could hardly distinguish them. She was afraid, but they told her to come on; and since there was no other way for her to do, she went forward and tried to pass them; but when she came up to them, they seized her, and she lost consciousness, and knew nothing more until she was set down at the door of a house, and the two men were standing on either side of her. They told her to go into the house, and to go to their place at the back of the room. She went in; but the room was so dark that she could see nothing except that high

[1] Parka feast, spirit feast.

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up above her head there was a faint ray of light about as large as the eye of a needle. She stood looking at this place for a long time, until she heard the voice of an old woman, saying, "Why did they bring this woman here?" The young woman had not been aware that there was any one in the room, and she hung her head. Some one else said, "Do something to her!" Upon this, she heard the voice of the old woman coughing as she came toward her. She had a wand in her hand; and she led the young woman back to the door, and made passes around her with the wand. When she had done this, the place seemed suddenly to become light, and the girl saw that the room was so full of women that there was no place vacant except the one belonging to the two young men; and she ran to take refuge in that place, for she was ashamed to think that she had stood so long in the presence of all these people, gazing up at the ceiling. She staid where she was for a long time, until finally the two young men came in. They remained but a short time, and then said that they were going into the kashime. When the time came to make the fire for the evening meal, and they had started the fire, the young woman was hardly able to breathe, because of the stench in the room. [The story-teller said that it was like the odor of a stable, and that perhaps the cows came from that place; for the white people are the shades of the dead, and that is why they are coming so thick.]

The only way that she could keep from stifling was to pull her parka up over her face, and breathe underneath it.

She looked at the fire, and saw the sticks move together of their own accord as they were consumed; and she wondered at this, and jumped down and ran to the fire and poked it hard. When she did this, the fire leaped up, and some one screamed out, "You are burning me!"

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Some one else said, "These women from down the river have no shame about anything." When she heard this, she looked, and saw that there was an old man sitting by the fire, with his parka pulled up, warming his back. He was the one who had been burned; and the reason that the sticks moved was, that there were a great many women, whom she could not see, getting brands from the fire. Their forms were so shadowy that she could hardly make them out. A voice asked why she did not let them get the fire, instead of beating it down. After the fire had gone down, and they had put the curtain on, they told her to go outside and look; and when she went out, she saw the largest city that she had ever seen. It was so large that she could not see from one end of it to the other. There were people walking about everywhere. She had never seen anything like it before. After a while she went in, and then those two men came out of the kashime; and when they entered the house, their mother sent them a bowl of fish, which they offered to share with her; but she could not even look at it without being nauseated, on account of the smell. So they ate without her that night, and every day afterward, because she could not touch the food that they offered her.

For a long time she went without food. Every day she walked outside; but the young women made fun of her, perhaps because they wanted the young men for themselves. She staid there for a long time, until she became thin, and so weak that she could hardly stand up or move. She could hardly breathe, either; and she kept her face in her parka nearly all the time, so as to get breath. When her life was nearly gone, she wanted water more than anything else. She thought that she was about to die. She lifted her face to take one look around, and there, beside her, she saw a bowl of water, clear and

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good; and beside it was a bowl of food such as she used to love, — mashed blueberries mixed with seal-oil, with the best kind of dried whitefish laid on top. She caught up the water and drank it all, and ate some of the food; and when the young men came in, she asked them if they would not eat with her. They would not look at the fresh food, however, but turned to their own filthy food and ate it. By this means her life was preserved until she was able to move around. At intervals for half a year or more she found food and water by her side. She did not know where they came from, but in reality they were her parents' offerings made in her behalf, because they supposed her to be dead.

After a while the people with whom she was living told her that they were going to some place where she could not follow them. They said that they would come to a hill where they would have to leave her, for she could not go beyond it. The other women told her this in a jealous mood; the mother of the two young men, however, said that it was true that she would not be able to go over the hill with them, but she would tell her what to do. She was to make as many bags of clothing as she could, such as they used to make up the river, — moose-skin mittens and boots and coats, and such things, — and to keep them concealed from the two young men. So she made I know not how many bags of clothing, and at last the time came for the people to make their annual journey. The whole village started off; but this girl and the two young men and their mother were late in starting, and were left a little behind. They travelled on and on, all the people being ahead of them; and finally they came to the foot of a range of hills, and to a precipice which barred their progress. The rest of the people had gone up this place without any difficulty whatever;

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but when the party in the rear came to the precipice, the girl's feet stuck fast to the ground, and she could not move, no matter how hard she tried. So the two young men went on ahead, but the old woman staid behind with the girl. Finally the girl turned as if to go back, and then she found that her feet were loosed; so she could return if she cared to, but she could not go forward.

The old woman told her that the two men would come back four times in search of her, but that she would conceal her under the trail, and tramp it down so that they could not find her; and that after they had been back four times to find her, they would give it up; that she was then to take all the bags containing the things that she had made, and go down the river a long way, to a place where she would find a summer camp, with fish-nets and racks; and that she was to remain there until summer, catching fish. Then at the proper time, after the ice had gone, the means of getting down the river would be provided for her. She said that this was all that she could do for her. So she made a hole in the trail, and bade the young woman get into it; and she covered her with snow, and tramped it down, so that there was nothing to show that she was there. Before she concealed her, however, she had told her that if they came back and found her, they would kill her; and then it would be possible for her to go up the hill, as the rest had done, and that they would probably kill her also, for having hidden her. Then the old woman went away; and after she had gone, she heard the young men coming back in search of her. For four days they kept up the search, and after that the noise ceased; and she came out and went down the river, and found it all as the old woman had said. She remained in the fishing-camp until

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spring; and when the fishing began, she caught fish in abundance; but she could not use them, for they smelled like those that had been offered her before; but she caught as many as she could, and hung them up on the fish-racks until she had filled the racks with pike and whitefish, and all other kinds that are caught at that season. Then the break-up began; and one night, after the ice had stopped running, she went to bed, but was awakened by a great noise. She jumped up and ran out to see what had happened. A great log, the biggest that ever was, had grounded in front of the house. She ran in and got an axe, and made her way out on the log, which was covered with branches, and chopped out a hiding-place among the branches, weaving them in and out, so as to conceal herself more perfectly. Then she brought down the bags of clothing and stowed them away in her hiding-place, and tried to push the log off, but it would not move. Then she remembered that she had not brought her work-bag down with the rest of the things, and she ran up to the house and got it; and when she stepped upon the log again, she found that she could easily push it out into the current. It floated out into the middle of the stream, and I know not how many weeks it went drifting down the river; but at length she came in sight of a village and heard the noise of dancing and singing. She kept herself out of sight; and as she drifted along, she heard some one say, "Why do they not go out to see what is on the log?" Finally two men started out to examine the log. When they came alongside, they were some distance below the village. She peeped out, and told them to say that they had found nothing, and she paid them for this service with some of the clothing that she had stowed away in the bags. So they went ashore and told nobody, while she kept on down the river; and

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so many villages did she pass, that her supply of clothing gave out. The summer passed; and when fall came, she was still floating down the river. When it was nearly time for the ice to form, the log floated ashore on the right-hand side, going down. After that, she walked on down the river, on and on and on. I cannot tell you how many villages she passed. One day she saw some one coming upstream in an old, broken canoe. As he came nearer, she recognized her father. She called out to him, but he seemed not to hear her. She ran along the bank, calling at the top of her voice, but he paid no attention to her; so she gave it up, and turned back, down the river. It became cold, and the ice commenced running; but she kept on her way. Winter came, still she kept on; and when the snow became deep, she turned into a bird seldom seen in these parts, and flew down the river, still on her way home. When she came to a house, she would light on the edge of the smoke-hole and sing; and the people in the house would look up surprised, because they said that the bird named in her song the girl who had been lost the year before. She passed village after village, and at length the time came when the parka feasts are now celebrated. At last she came to her own village, and then she resumed her own form. She saw nobody outside the houses. Every one was either in the house or else in the kashime, and there was a sound of weeping everywhere. She went into her own house, and saw her mother sitting by the fire; but she paid no attention to her, even when she went to her and sat down in her lap and put her arms around her and kissed her. Yet the old woman stopped crying, and said, "What is it that makes my lap itch, and my waist and my cheeks?" The girl called again and again to her mother; but, even though she was sitting in her lap, she never heard her.

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Then the girl began to look around, and saw some fish-eggs lying in the corner. She took them and rubbed them all over herself; and then her mother saw her, and screamed out and said that it was her own daughter, and did not know what to make of her. Then the daughter told her mother where she had been, and what she had done, and how she had seen her father making his way up the river in a broken canoe. Then her mother told her that her father had died in the fall, and that they had put half a canoe on the grave, and that it was this that he was using. Then she asked for her brothers; and her mother told her that they were all in the kashime, celebrating a parka feast on her account. Then the mother made ready to take her daughter into the kashime. She took with her a great beaver blanket; and when they came to the door of the kashime, she spread it out and covered the girl with it; and so she got her into the corner of the kashime without the knowledge of the rest that were there.

There she remained until they were just ready to give the feast, and then she danced out before them all. Every one was amazed, and no one knew what to do. Then she went to her place; and her brothers brought her all the parkas and boots that they had intended to give away, and asked her to tell where she had been and all that she had seen; and from that time, the parka feasts have been celebrated. Now, as for that log, it came from underground, or from wherever the dead people are, to this world, where we are.

3. No'ûnne'gû.[1]

No'ûnne'gû is a rich man, who has a parka of marten-skins. He lives with several of his brothers at a place

[1] A story told in connection with the feast of animals' souls.

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on the Yukon some distance above Anvik. He is the youngest of the family. Below Anvik lives a rich man, who has a wife and a daughter. His name is Ka'mûxa'isyûk. He has two sons. They live in one of the Ingalik villages. Every year one of the young men of No'ûnne'gû's family goes down to court Ka'mûxa'isyûk's daughter; but her father kills them, with the help of two brown bears that he keeps. Finally it comes No'ûnne'gû's turn to go down. He is a strong man. Ka'mûxa'isyûk sends him to Siberia to get *tçăçhl* LAVA-STONES to put into the fire when the kashime is heated, so as to preserve the heat. He takes his *baidara* and sets out. He gets the stones; but when he starts to return, Ka'mûxa'isyûk, who is a powerful shaman, creates a great storm. But No'ûnne'gû has a charm bound up in his hair at the back of his neck. It is a small, black stone. He takes this out, and throws it toward the shore from which he has come, and a path of smooth water appears, while the waves rage on each side. The shaman thinks that he has finished him; but he gets back, with the stones. Then the shaman sends him into the woods for a load of fuel. There is a path under the spruces; but the two brown bears have been set to watch for him, one on each side of the path. He is not afraid of them, but takes one with each hand, by the back of the neck, and gives them a shaking and goes on. He brings back the wood and splits it in front of the door of the kashime, and makes a fire, and heats up the stones that he has brought. The shaman thinks that by sending him into the kashime while the fire is hot, he will cause his death; but he survives, and the shaman gives in, and lets him have his daughter. He takes her in his canoe and goes off; but on the way he takes off her parka, and ties a string around her neck, and throws her, screaming, into the water, and drags her

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until she is dead, in revenge for the death of his brothers. When he reaches her father's fish-net, he fastens her body in it and goes home. The next day her father finds the body in the net, with the rope around the neck, and he understands.

4. The Sun and the Moon.

There was once a large village where there lived a family of children, — four boys and their younger sister, making five. Now, the girl did not want to get married. Many strangers wanted her, and came to visit her, as well as the people of her own village; but she was unwilling to marry. At length the women and men of the village took partners. At that time darkness was over all the earth; there was no sun or moon there.

And there that woman lived, and strangers (came) no (more), and the people of the village took no notice of her. She walks outside, but they never look at her, since others are their wives. So then, one night, some one scratched her head while she slept. "There are no strangers, who is it that is doing this?" she thought: yet she spoke with him. Daily that man who had come in to her began to do the same thing. He became as a husband to her. "Who is it that is doing this?" she thought. "All the village people have their wives, except my brother; he has none, and when there are no strangers, I will tie a feather to his hair; and when they leave the kashime, I will look for whoever has his hair tied," she thought. "Come," said she, "go into the kashime and get some sleep! I am sleepy too," said she, his hair having been tied (to the feather). So the man went to the kashime; and she lay awake, thinking. Soon it became light, and she went out and stood in the door of their house.

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So it came the time when we come out; and then she watched the men as they came out, but there was nothing in their hair. Then her brother leaped out. She looked, and there was the feather. It became dark with her, and her face was suffused with blood; then she became hot with anger.

And when it was day, she brought in her fine parka, the clean one, the best she had. Deer-fat too, and berries, she brought in. Neither did she say anything, though her mother spoke to her; and at the time that she made the fire she bathed herself.

Then, dressed in her fine parka and moccasins, she puts ice-cream into this bowl of her brother's, and takes a dressing-knife, and, (reaching down) within (her parka), cuts off her breasts. Then next she puts them upon the ice-cream; and in (each) she sticks an awl, and takes them into the kashime. When there, she straightens herself up. There sits her brother at the back of the room, opposite the door. She placed (the bowl) by him.

"It was you, then, that did it," she said. "I supposed that it was some one else that did this thing. Now, with mankind shall there be sickness," said she. Then she went out; and there yonder she went, and the sun rose; and her brother too put on his parka and his moccasins also, but only one of them, in his hurry, thinking, "It may be that my sister has escaped from me." Then he too went away, and became the moon.

5. Raven Tales.

(*a*) *How Raven brought Light.*

There was a big village, they say, — a big village where there were many people. There, they say, there lived a certain one who did not wish to get married, a

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very beautiful woman. Her father, they say, was very wealthy, — he whose daughter it was who did not wish to marry. All the young men of the village tried hard to get her. Some of them brought wood and put it on top of the house (near the smoke-hole). That enemy of Cupid ran out. "What are they getting it for?" says she. She throws it over the bank and goes in again. All the men do the I'll-try-to-get-I'm-the-one-that-will-try-to-get act, but it is of no use. Some of them set her father's fish-trap for him, and then they went back and sat down. "Enough of her!" said those village boys. "We just can't get her," said they. At length they took other women, ugly or not. Men came to see her from other villages, too; but they got nothing but "No." Some went to get deer.[1] "No," it was. Then the people of those villages quit her. "Enough!" said they. People from villages everywhere came to see her, north and south, saying, "Let me try!" but "No," it was. Then they gave it up, too.

Down in the kashime was a Raven man. Now, he began to think, that Raven, there in the dark. All night long he lay awake, thinking. "I think I had better try, too," thought he. Now, it was dark while they had been doing all these things. So he went out; and he travelled, and he travelled. Dusk or darkness, no sun no moon, only darkness, yet he travelled. When he was tired (of walking), then he would fly; and then again he would change into a man. When his wings hurt him, he would change into a man; and when his legs hurt him, he would fly. By and by it became light with him, as if dawn were approaching, and at length it was as bright as day. Then, as he flew, he saw a village where there were many people (walking around in the) daylight. Then, near the village, he changed himself into a man, and kept on toward the village.

[1] The local term "deer" has been used throughout for "caribou."

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He mingled with the people, but there were so many of them that they were not aware of his presence. Those village people took no notice of him. Now, yonder there was a big kashime, and beside it a large house with a pole raised over it, with a wolverene-skin and a wolf-skin tied to the end, like a flag. Thought the Raven, "Only unmarried women's houses are like that." He went up to it. He stood looking, and a great many people came out, busy about their work, and among them a woman. Such a beautiful woman she was, going for water, dressed in a parka made only of marten-skins, with a wolf ruff, of longer fur than usual. "There's the princess herself," thought he. He considered how he should act concerning her. Meanwhile the woman left the house to get the water. In the doorway of that house of theirs hung a mat. Out of sight over the bank went the woman. Thereupon he rushed into the doorway and became a spruce-needle, and fell into the interstices of the mat in the shape of a spruce-needle. So there he is, just so. Soon the woman came to the doorway, bringing the water. With her free hand she carried water in a little wooden pail. She was about to push aside the curtain, when the spruce-needle dropped into the pail. She went back to her place in the house, with it floating around in the water. "I will drink some water," said she; and when she drank, she swallowed the spruce-needle. "Ugh!" said she, "my throat hurts. I swallowed some grass with it." — "Why didn't you look inside?" said her mother. "Does it hurt much?" — "Why, no," she said, "it was only a little piece of grass." The next day at daybreak she called to her mother, so they say. "Ma," said she, "what's the matter with me? My belly seems to be big." — "What makes it?" said her mother. "Are you sick?" — "Why, no," said she, "but my belly is big." The next

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day she called to her mother again. "Ma," said she, so they say. "There is something moving in my belly, like a little fish," said she. "Come here and feel of my belly!" said she. So she felt of her belly. "My daughter!" said she, "what has happened to you? You are just like we are when we are with child," said she in a fright. "If you have not been with anybody, how did you get this way?" said she. "It is only women with husbands that get this way," said her mother in a fright. "What is going to happen to you?" said she; and when she felt of her belly, the child moved. "That is a child, sure enough," said she. Soon she began to be in pain. Then her mother said to her, "I'm sure you have not been immodest, yet you are in this condition," said she. So then that child was born, and it was a boy. It was just like a little raven. They washed him, and dressed him in a fine parka, and he stared with those big eyes of his. He looked all around him, and behind his grandfather hung something that gives light. His grandfather and his grandmother brought him up. They did not sleep, for filling him up with deer-fat. Yes, and his mother's brothers and sisters took care of him too, that little raven. He crept, and by and by he walked, and then he began to cry incessantly, that child. "What is that bawler saying?" said his grandfather; and his relatives said the same thing. "Perhaps he is in pain," said they. Sometimes he would stretch out his hand imperiously toward the light. "Maybe he's saying that he wants that," said they. "Go ahead and put it by him!" said they. "Just let him see it!" So they took it and gave it to him. He stopped crying right away. By and by he grew bigger, and they gave it to him sometimes, and then put it back again. At length he went out of doors; and whenever he came in, he cried for that thing, and they gave it to him. Even when he

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was grown up, he would cry for it. "Go ahead and put it on my neck!" said he. "Make a string for it. It will be here at my breast," said he. Then they put it around his neck. He wore it on his bosom, and went out with it, and ran back into the woods among the bushes. "I hope they will forget me," thought he. "They never say 'Where is he?' about me." He flew back with that big, shining thing, toward his own village. When he was tired (of walking), he flew; and when his wings were tired, he walked; and at last he came back to his own village.

(*b*) *How Raven made Deloi Gĭs.*

The Raven wished to make a mountain where Deloi Gís stands, so high that its top should reach to the sky; but when he piled up the sand, it kept slipping down, and finally he became angry and pulled up a bush, and thrashed the heap that he had made; and where he struck it, his whip made gullies on the sides. Deloi Gís is the little hill at Anvik back of the Mission premises.

(*c*) *Gi-ye-gu-trĭc* (Devil's Den).

The sand-bank a mile up the Anvik River is wonderful ground. It used to be the haunt of monsters of all kinds. They are now underground, and the sand-slides are caused by their movements. Formerly they were dangerous, and seized a couple of boys passing in a canoe. A mastodon skeleton was found at the foot of the large ravine, and there some of these monsters used to go into the hillside. The name is, literally, Devil's Den.

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(*d*) *How Raven's Eyes became White.*

When the raven was a man, he was paddling along past a mountain, and became hungry. He paddled along, and came to a stake set at the edge of the water, and examined it. There was a fish-net tied to it, and the net was full of fish.

So he put them into his canoe, and stowed them at his back and in front of him also. Those in front of him he ate raw, until he was satisfied. "A-ha-ha!" thinks he, "I am filled. Thanks, I am filled." And he takes his paddle, and is off again. He paddled all day, and again he saw another stake set up. He paddled up to it, and there was another fish-net tied. This one, too, he examined. Surely enough, it was full of fish. Taking these, he put them into his canoe, at his back and in front of him also; and part of those that were in front of him he ate raw. "A-ha-ha!" thought he, "thanks, I am filled." Then he looked about, and upward also, and saw a house, — a fine house. Outside the house were dried whitefish hanging. So he went into the house. There was no one there. Inside the house also there were dried whitefish. On the side nearest him were some fine, new, squirrel-skin parkas, — women's parkas, — and beautiful mats and work-bags. "Where can she be?" he thought. He went back again, and stood looking out of the doorway. He kept on looking, and saw a path leading up upon the mountain. So there he swaggered along, and went rushing up. He climbed up to the top and looked around. There were many berries there, and beside the path there were birch-bark bowls with berries in them. This way and that he ran, looking for whoever was there. Suddenly he saw a beautiful woman picking berries. He went to her and took her by the shoulder. "Come along," said he, "let

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us go to your house!" but she was unwilling. "No," said she, "it is the time for me to be picking berries. By and by I will think about it," said she. But he kept hold of her shoulder. "Come along!" said he. At length she grew angry. "What a rascal!" said she. "Go along down to my house by yourself!" Angrily the woman said, "Go along down to my house with me, then!" She tied her berries into a pack, and the Raven and the woman also started to carry them away. When they reached the house, the woman said, "Come, untie it and put it down! I will dance for you," said she. And the woman sang, —

"Ikna', ikna', ă'kcaito.
Ikna', ikna', ă'kcaito.
Ăkca' tcûgu'n hûgû',
Ûññû' ya vwûga'n hĕ.
m m m!

Now, then, it is your turn," she said. "I should like to see you." — "Yes," said he. He jumped up and down. He sang, —

"Tlĭkĭ'n gaka'hl, tlĭk, tlĭk, tlikim gakajl,
Tlĭkĭ'n gaka'hl, tlĭk, tlĭk."

"Your song is good for nothing," said she. "Shut your eyes! Ctiq!" said she, and she scampered down between his legs in the form of a squirrel. She went into her house, and the door closed by magic. The Raven climbed up to the roof at the smoke-hole, and looked down. The woman was angry, and threw hot ashes into his eyes with a ladle, and they turned white.

(*e*) *How Raven stole the Rich Man's Daughter.*

(Stephen Morton's Version.)

There was a big village where the people lived in mud houses; and in the village there lived a rich man who

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had a big house with a skin tied to a pole on top of the house, because he was a very rich man. He had a wife and one daughter. In the middle of the village there was a big kashime; and every evening the men of the village went into the kashime, and their wives brought them fish and meat and ice-cream; and after they had eaten, their wives took the wooden bowls away and went to their own houses, and the old men and the boys all went to sleep in the kashime. Early in the morning the young boys would go to get wood for the kashime, and afterwards they would have breakfast. Sometimes the rich man would hunt for deer, and would kill plenty of deer with his arrows and bow, and would feed all the people. Now, his daughter was a fine girl, and she did not wish to get married to anybody. And all the young boys liked her, and every one got fire-wood for her, and tried to go into her father's house to visit her; but she did not care for them, and threw all their dry wood over the bank. They all tried for her, but they could not get her. One summer the girls of the village took their canoes and went to get berries, and the rich man's daughter went with them in her canoe. They all stopped at the foot of a mountain, and left their canoes, and went up on the mountain to get berries. When the Raven man heard that the girls had gone to get berries, he took his canoe and went after them, and found their canoes drawn up on the shore, and took them over to the other side of the river. When the girls came down from the mountain, they found that their canoes were gone; and they said, "Oh, my! our canoes are on the other side of the river: the wind did it." Then they saw the Raven man paddling past them; and they called to him, and said, "Bring our canoes over to us!" But he said, "No, I will take you across in my canoe." So the girls said, "Yes;" and he

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took over first one, and then another. Then the rich man's daughter said, "Take me over!" but he said, "By and by." So after he had taken all the others over, he took the rich man's daughter into his canoe, but he went off down the river with her. And she cried, because she did not like the Raven man. So he went on down the river with her; and she cried all day long, because she did not like him. And he said to her, "Don't cry! I will not hurt you, I am a good man." But she said, "I don't like you: you tell lies all the time." The next day the girl said, "I want to go into the woods for a little while." So the Raven man said, "Yes;" and he tied a long rope to her, because he thought she might run away, and he held the end of it while she went into the woods. Then she untied the rope, and tied it to a tree and ran away. The Raven man called to her, but there was no answer; and he pulled upon the rope, but it did not give; and he pulled it hard, and the tree broke off. Then he ran up into the woods, looking for her; but she was on the way home, and got there first. Afterward he went home too; and his grandmother asked him, "Where have you been?" and he said, "I have been in the woods." But his grandmother said, "I hear that you took the rich man's daughter off down the river. Don't do that again, because you are not a rich man, to take that girl for your wife." And after that, all the people turned into animals.

(Walter's Version.)

There was a big village where a great many people lived. And they had only one kashime, and in this village there lived a Raven man. There was a girl, too, who did not want to get married. All the young men wanted her,

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but she did not care for any of them. It came summer-time, and all the women went to get berries, and this girl went with them. After they had gone, the Raven got up and put on his little dog-skin parka and boots, and went out of the kashime, and went looking around, and found a canoe laid up. He took it down and looked at it, and found that it was made of fish-skin. He put it in the water and got into it, and found the place where the girls had gone to get berries. He saw their canoes drawn up on the shore, and took them all across the river, and then went off down the river again. In the afternoon he came up again; and by that time the women were coming back, down the mountain. "Oh, my!" said one of them, "our canoes are all on the other side of the river. How shall we get across?" Then they saw the Raven coming up the river in his canoe; and they all called out to him, "Oh, my dear grandfather! please, will you bring our canoes over for us?" But the Raven said, "No, I can't do that, because it will be too much work. I'll tell you what I will do. I will take you all over, one at a time." So they all said, "Yes," and he took them all over except that beautiful girl. "Come on!" said he, "and I will take you over, too." So she got into his canoe; but, instead of taking her across, he went off down the river with her; and she screamed, because she didn't like him. He went on about twenty days, and one day the girl said that she would like to take a walk on the shore. So the Raven said she might; and he went ashore and took a big dog-harness out of his canoe, and tied a long rope to it, and put it on the girl, and told her to go ahead. So she went up the bank, into the brush, and found a big stump, and took off the dog-harness and put it on the stump, and went off a little way. "Come on!" said the Raven; and the Stump said, "By and by, I am not ready yet."

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And after a while the Raven pulled on the rope, and hauled the big Stump out to the bank; and he became angry and went up on the bank, looking through the brush. Pretty soon he came back, and saw the girl sitting in the canoe; and he said, "Come on, come and get me!" But the girl said, "I don't like you." And the Raven said, "If you won't take me, give me my arrows and my bow." But she broke them in pieces, and threw them into the water, and paddled away home. Then the Raven began to cry, because he had no canoe to go home in; and he made his way home walking on the beach, and reached the village in about twenty days, very ill and sore, and went to his grandmother's house. "Where have you been?" said his grandmother. "I don't know," said he. He was sick one day and one night, and the next morning he died. His grandmother wailed for him, and all the women wailed, too, and that night all the people made songs. But some of them made bad songs, and the Raven made trouble for them. In the morning, when it grew light, the Raven flew away, and afterward all the men and women flew away, too.

(*f*) *How Raven stole the Old Woman's Bear-Meat.*

(Walter's Version.)

There was an old woman who lived year in and year out in the same place. In the summer she fished with a net, to get her winter supply of fish; and in the winter she lived in an earth house, and worked at snaring rabbits and grouse. One day, as she was making a fire, a bear made his way into the house, and she killed him, and afterward she went to bed; and next morning she got up and skinned the bear, and cut up the body, and

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filled her cache with the meat, and buried some of it in the ground. Then she went into the house and cooked the bear's feet for herself. As she finished cooking them, the Raven came in. "Where did you come from?" said she. "From somewhere," said the Raven. So she gave him some of the meat; and he said, "Dear grandmother, I want to get some wood for you." The old woman agreed; and the Raven said, "But I am too cold. Lend me your fish-skin parka and boots." So she let him take them, and he went off as if he intended to get some wood; but when he was out of sight, he ate the parka and the boots. Then he came back; and the old woman said, "Where are my parka and the boots?" And the Raven said, "Oh, my dear grandmother! I forgot, and left them where I was getting wood." And the old woman said, "Well, go back and get them!" And the Raven said, "I don't want to go back for them. Get them yourself, grandmother!" So the old woman started off to get the boots and the parka, but she could not find them; and while she was gone, the Raven flew up, alighted on her cache, and ate all her bear-meat. Then he went down into the house, and turned everything upside-down, and smeared the place with bear's grease. Pretty soon the old woman came back to the house, and found the Raven playing with the bear's fat. "Where did you get that bear's grease?" said she. "Dear grandmother," said the Raven, "that is what you gave me yesterday evening." Then the old woman killed the Raven, and hung up his skin in the house; and afterward she cried all the time, because she had no food for the winter. Some time after that, she came in one day, and found two women in her house. "Oh, my!" said she, "where did you come from?" — "We have lost our husband," said they, "and we are looking for him." — "I haven't found anybody," said the old woman; but one of the

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women began to look around, and she saw the Raven's skin; and they both set upon her to kill her, but she turned out to be the stronger, and killed them both.

(Another Version.)

There was once an old woman. She lived in a little house. One day she heard a great noise at her door. It was a big beast trying to get in. The old woman got her hammer and awl, and she struck the beast and killed it. Then she brought it into the house and cooked it, and there was plenty of meat and fat on it. She put it all into her cache, except the entrails; and she was cooking these, when she heard some one coming. It was the Raven, and the old woman told him to come in. They ate the entrails, and afterward the old woman told the Raven to get some wood for her. She gave him a pair of fish-skin mittens and a fish-skin parka and fish-skin boots. As he was going out, he ate one of the mittens; and while he was in the woods, he ate the other, as well as the boots and the parka. Then he got some wood and came back to the house. The wood was wet, and the old woman threw it all out again; and at that the Raven came in, and she asked him where all the clothing was that she had lent him. He said that it had been very hot, and that he had left the things on a tree and had forgotten all about them. She told him to go and get them, and he refused. Then she went into the woods to get them herself, and the Raven stole all the fat that she had put into her cache, and fouled the floor of the cache with his excrement. When the old woman came back, he had made a ball of the fat, and was playing with it. The old woman asked him where he got the fat; and he said, "You gave it to me this morning."

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She was angry, and said, "I did not give you that this morning." Then she went to look at her cache, and saw what he had done, and that the fat was gone. This made her angry, and she got her hammer and awl. When she went in, she told the Raven that she was going to cut his hair, but she hid the hammer and awl under her parka; and when she came up as if to cut his hair, she drove the awl into his head with a blow of the hammer, and killed him. Then she pounded him to a pulp with her hammer, and put him into a bowl, and put him into a hole in the ice, and went into her house again. As she sat in her house, she heard a noise at the door. There were three women, and they had three little babies on their backs. They came in, and asked where the Raven was. She said, "I don't know where he went." But they did not believe her, and they began to fight with her, and dragged her down to the hole in the ice and fought with her there; but she forced one of them into the water, and then another, and then the other, and then she went back to her house.

(*g*) *How Raven enticed a Man away from his Home.*

(First Version.)

The Raven was paddling along. He had no food, and was not expecting to see anybody. So all summer long he kept on his way up the river. Now he paddled through some bubbles, but he did not look at them or think anything about them. But as he paddled along, he saw a large one between himself and the shore; and as he was passing it, he looked at it. He examined it, and it was fat. So he took it and smelled of it, and began to think about it. "What can this be?" thought he. "Suppose I eat it!" So he ate some of it. It seemed sweet

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to him. He smeared his parka with the rest of it, and his canoe also, and went on. By and by he saw a house up on the bank. Below the place, deer-bones had been thrown over the bank. Below the bones there was a great quantity of fat. "This is where it came from, then," thought he. He got out at the place. There he saw only one house, but a great many caches. There were also many deer-bones[1] lying outside the house. So he went in. There was a woman there, alone. She stared at him. Then she said, "I didn't suppose there was anybody else around here;" and the Raven said, "I, too, thought that there might be no one here." Then she offered him meat; but the Raven said, "I don't care for meat, I get tired of it: fish is the only thing that I care for." She gave him some fish, and he ate it. Soon her husband returned. "Cousin," said he, "I didn't suppose there was any one in this neighborhood." — "Neither did I think that there was any one here," said the Raven. Then said the man, "Won't you stop with us?" — "No," said the Raven, "for I have a wife, and children too. Come with me to my village to-morrow," said he. "I believe that there are more skins at my village than there are at your village," said he. "Part of them shall be yours." The man did not care to go, but the Raven urged him. "Come," said he, "come, hurry up! Come along with me!" So at length they started out. As the man was going along in the lead, the Raven pulled out his knife and thrust it into the ground. So they kept on, going back from the river. As they were going along in the back country, the Raven cried out, "I have forgotten my knife!" And he said to the man, "Cousin, go and get it for me. I will give you a marten and an otter and a beaver for your trouble, if you will." — "No," said he, "get it yourself!" — "All

[1] The local term "deer" has been used throughout for "caribou."

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right," said he, "I will go and get it, and you keep on till you get to my village; and when you get there, have a good feed." So the Raven went back; and when he was out of sight, he took to his wings. "K'gak!" said he. Then he flew to the village and gorged himself with everything that was in sight.

The man went on for four days. As he went along in the day-time, he saw nothing whatever, and he was hungry. Then he thought, "I wonder if it is true! I believe that Raven was lying." Meanwhile his strength was gone, and he wanted water, so he went back. A great many days he crept along, exhausted. Finally he dragged himself to a spot above his house, and lay down and slept. He awoke, and looked at the place. There was nothing, — no food or meat. He went to the door of his house. Some one was crying inside. He went in. His wife had on an old, ragged parka, and there were two children with her. "So, then!" said he. "So, then, did you have any children while I lived with you? The Raven is to blame for this!" And he killed her and the Raven too. Then he went out. "Better that I should go somewhere," he thought. "Soon I shall be dead and gone," said he. So he went into the mountains. He had no food, and saw no deer. At length his strength gave out. Then he crawled to the side of a river and went to sleep. He awoke and listened. Below him some one was coming, and he called out. Whoever it was, was eating. "What's making that noise?" said they. "It sounds like a hawk. Let's leave some food for it!" So they put out some food, and went on, up the river. Again the man went to sleep. He awoke; and near him there was plenty of food, and fat also. He gathered it up thankfully, and ate it, having turned into a hawk.

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(Simon's Mother's Version.)

A man and his wife lived together in a house in the woods. The man was a great hunter of deer. He filled his cache with the skins, and he and his wife lived entirely upon the meat. Every year the man would go off hunting, and come back with great loads of meat and skins. Once, after he had returned from hunting, as he was sitting in the house with his wife, they heard some one coming, and brushing the snow off his boots at the door. Presently the mat which hung in the doorway was pushed aside; and in came the Raven, stamping his feet, and congratulating himself upon having reached shelter. The hunter looked up and greeted him. "Well, friend, so you have come?" said he. "Yes," said the Raven, "and I am glad enough to get to a place to pass the night, for I am all tired out." The woman gave him a bowl of deer-meat, saying, "This is the only thing we have to eat. Will you have some?" The Raven took it, but he did not seem to relish it very much; and finally he said, "We have so much of this to eat at our village, that I do not care very much about it. Do you have to go far for your deer?"

The hunter told him that in former years the deer used to be plenty, but that lately he had been obliged to go a long way to find them. Upon this, the visitor proposed that he should go with him to his village, where they were so thick that one could get them by going just a short distance from the house. At first the man objected; but finally he consented, and they started out together. When they had gone a long way, and had come into a country that was unknown to the hunter, one day, as they were nearing the place where they were

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to make camp, the Raven suddenly exclaimed, "There! I left my knife at the last place where we made a fire. I must go back and get it. You go on and make camp, and I will come back and follow your tracks and find you." So they separated, and the hunter went on; but the Raven had no sooner got out of his sight than he lifted up his face and called for snow. Then there came a great storm, which covered up the trail, and the hunter was left alone in a country that was unknown to him. He waited for the Raven, but he did not return. Then he began to wander around, trying to find some landmark by which he could locate himself; but, although he spent the whole winter in this manner, he only became more confused as to his whereabouts. So he wandered around until the ice began to melt in the spring. Then he came to a stream, which he followed up until it led him to a gorge, heading up towards the mountains. As he went up this gorge, he began to make a song, weeping over his misfortunes, and crying, "The Raven, he is a liar!" As he went along, he found that the backs of his hands were changing, and becoming scaly, and that they were becoming feathered also. Beside this, the tears running down his cheeks made furrows, which took on a stain, and at last he found himself turning into a hawk. Sitting on a crag and wheeling in the air above the stream, he heard the sound of voices, and soon saw a party of men coming in canoes. They passed him, and went on up the river without noticing him. Afterwards he heard the voices of another party. This was led by an old man, who called out to those following him that he saw a hawk, and told them to throw out some scraps of food for it. He also found that they had left food on the rocks as they passed along. When the first party returned from their hunt, they had nothing in their canoes; but when

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the other party returned, their canoes were loaded down, so that they had to put poles across them to transport the meat.

(*h*) *How Raven got a Good Meal.*

(Told by Stephen Morton.)

Raven was travelling on a long journey, and he became very hungry. After a while he saw a big fish under the ice, and he made a fire and caught the fish. He put the scales aside; and after he had finished eating, he smeared them all over his parka, to make it look as though he had been doing nothing but catch fish. He went on, and after a long time he came to a big village. He went up into the kashime, and found it full of men. The old men were telling the younger ones to make the fire for the daily bath. So they made the fire; and after the bath, they asked the Raven for the news. He told them how his house stood alone, and how good the fishing was; and when they looked at his parka, they thought that he was telling them the truth. "Come," said he, "men, women, and children, everybody shall go with me to-morrow, and I will give you all the fish that you can carry away." So the next morning they all started out together; but when they had gone some distance, the Raven said, "Sakes alive! I have left my knife in the village!" So the men said to him that he had better go back and get it.

"All right," said he, "but you go ahead; and if you get to my house before I catch up with you, go into my cache, and help yourselves to the best fish that there are there." So he left them; and when they were out of sight, he flew back to the village, and went into the caches and ate up all the fish and meat that were there. Then

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he went into the houses and ate up all the parkas and bed-clothing, and everything else that he found. When the people found that they had been fooled, they came back, and found everything gone. The Raven was flying over the village, and the young men tried to shoot him with their arrows, but no one was able to hit him. There was a poor boy, however, who told his grandmother that he would like to try. So his grandmother made him a little bow and arrow, and he killed the Raven; but all the people in the village died of hunger.

(*i*) *Raven and his Eye.*

A Raven was paddling along in his canoe at the edge of the river, and he thought to himself, "I must get some fish-trap sticks!" So he went to the shore, and got out on the beach. Then he took out one of his eyes and put it on top of his canoe, and said to it, "If you see any one coming, you must call me, and I will come to you." Then he went up into the woods to find some fish-trap sticks, and began to cut them, when he heard his eye calling him. He ran out of the woods; and when he came to the place where he had left his eye, it was gone. He could not find it anywhere, so he ran back to the woods.

(*j*) *Raven kills a Giant with a Stone Axe.*

(Told by Walter.)

There was a big village, full of people, with only one kashime. A Raven man lived there, too. Every winter the people hunted for deer, and every summer they fished for salmon, for a winter supply. Now, every winter one man disappeared from the village, and at last there was nobody left but women. Then the Chief said to the Raven,

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"Well, Raven, can you find out what has become of all the people?" And the Raven said, "I think that is too hard for me." But afterwards he went off for seven days, and he came to a great earth house. He went in, and saw a giant. "Halloo!" said the giant. "Halloo!" said the Raven. "Well, Raven," said the giant, "will you stay with me?" — "Yes, sir!" said the Raven. So he went out of the house again, and looked around and saw a big cache. He went up on the cache and went inside, and saw plenty of dead men. Then he went down again and went into the house, and said to the giant, "I went up into your cache and saw plenty of dead men. How did you kill all those people in your cache?" And the giant became angry with the Raven, and caught up a big stone axe to kill him; but he did not kill him, and the Raven took the big stone axe and cut off his neck, and ran out, and the house was full of blood. So he went back home with the big stone axe, and went into the kashime and said to the chief, "Tell all the women to come in; I want to tell them what I have seen." So the women came in, and the Raven went out and got the big stone axe, and put it down in the kashime, and said, "A big giant killed all the men of this place with this stone axe, and every one of them is dead." (The story-teller closed with the English words, "And after, every women get cry.")

6. Tdjo'xwûllík; or, The Injured Wife's Revenge.[1]

(Told by Simon's Mother.)

There was once a little village, they say, where there lived a man and his wife. The man was a great hunter.

[1] This story is well known on the Yukon. Mr. Nelson has it among his Eskimo legends. It was told to me by Simon's mother, who had it from her grandmother, who was a native of Piamute, the most northerly of the Eskimo villages on the Yukon.

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Two small boys were all the children they had. They lived at the mouth of a river, where it emptied upon the sea. So, then, the husband was a great hunter. In the spring, after the ice had gone out, he would go up the river in his kayak after game. Then he would place logs side by side, and pile his quarry upon it. This was his regular custom. After the fishing-season, also, he used to go there, with the same result; and outside his house, upon racks, he had piles of deer-skins and beaver-skins — so many did he kill. Now, the boys grew, as their father followed his customary way of life. They became quite large boys, those two. Their father hunted in the sea also, — seals and white whales and sea-lions.

One spring he followed his customary plan. Again, after the ice had gone out, he went up the river in his kayak. He was gone a long, long time. Meanwhile his wife became anxious about him. "Where can he be?" thought she. The time of his absence lengthened out. The little boys kept looking for their father day by day. Their mother, also, did not sleep, but sat up night after night, when finally they saw him coming. Then he came ashore. His wife was disposed to be angry. "What a long time you have been gone!" said she. "The grass has grown, and the leaves have come out, and the mosquitoes have come, while you have been away. How many deer you used to get!" said she. "What a long time you have been gone! Is that one kayakful all that you have killed?" — "I couldn't hit anything," said he. "I saw game enough, but I missed them." — "And you used to pile up the deer-skins and the beaver-skins on the racks, too," said she. "I don't know what made me shoot so badly," said he.

At length the fish began to run. The salmon-run came, and he worked at his fishing; but while they were still

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running, he began to talk about going up the river. "I believe I will go," said he. "No," said she, "it's too soon. What a hurry you are in!" said she. "Wait, and go after those leaves have turned," said she. "Remember how little game you killed last spring. You might not be back for a long time," said she. At last, although his wife urged him to remain, he went away. "Now, hurry up and get back!" said she, "for we are thinking of you."

He went, and again he was missing. By and by the ice formed at the edge of the water, and he came in sight. "Only one kayakful again! What a long time you have been gone!" said she. "You used to get game." Then the man said, "Because, when there was plenty of game near by, up the river, I could get them; but now that they are far away, I kill but few." Then said his wife, "Why is it that you get so few? There's only one kayakful."

So then the frosty weather came. When the days grew short, he fell sick. All winter long he continued to be sick; yet his appetite kept up, sick as he was. It came midwinter, and he grew worse. One day he said to his wife, "Listen! for I am going to die. Then, when I am gone, you must put many fine marten-skins beside me in the kayak, — many of them," said he; "and beaver too, fine ones, and wolf and wolverene, and good deer-fat, and my arrows and bow, and tie a deer-skin over the opening of the kayak, and put poles underneath it (i.e., place it on a scaffold). And now, be good to the boys! Make them fine parkas, and do not be harsh with them! Treat them well!" said he. So he died. His wife put him into the kayak, among fine skins, and tied on a cover, just as he had told her to do. Then they made a fire, and sat by it day by day, weeping. His wife also cut off her hair and burned it, for grief at the loss of her husband.

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By and by spring approached. The wife and the boys still kept on mourning. At length pools of water stood on the surface of the rivers. Flocks of geese came, and the smaller birds with them. One morning, while the boys were still asleep, the woman went out early, before sunrise, to weep.

She weeps; and just here, overhead, a little bird is singing. Still she weeps, and does not hear him.

All at once she heard — it was the name of her husband. She listened, and looked at him. "Wretched bird!" she thought, "why does it speak the name of the dead?" She looked, they say, she listened. There! It speaks! "Tdjŏ'xwûllĭk up the river is married: he has a wife, — he, Tdjŏ'xwûllĭk, Tdjŏ'xwûllĭk!"

So the woman heard him. "What is it that this bird is saying?" thought she. She got up and untied the string that was around the opening of the kayak. "I will find out what the bird says," she thought. She removed the deer-skin. What did she find? There was nothing in the kayak. Where was her husband? The wolf-skins and wolverene-skins and his arrows, that had been with him, were gone. She was angry, because she thought it was true that he had been dead. "That's why the bird said it," she thought. "Since yesterday it has said it; but while I kept crying, I did not listen. Too truly it spoke," she thought. She went up into her cache. There were many skins of deer and of bear. An enormous brown-bear skin also she found, with light fur. This one she chose, and she wet it with warm water. Hurriedly she wet it all day long, and stretched it. At length it became larger. While she was wetting it, she brought in water for the boys. Meanwhile she continued to wet it. She would wet it, and then put it back in its place wet. At length she had filled the pails and the birch-bark bowls

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with an abundance of water, and it became dark. Finally, while the boys were asleep, she brought in, from off her cache, meat and fat and king-salmon dried, and piled it up in the house. And then she fitted that bear-skin upon herself, and stretched it out, its claws being attached to it. Then she searched in her work-bag, and found the great teeth of a brown bear. And she put these on, also; the teeth she put into her mouth. And she became a great brown bear, like that one, and rushed furiously up the ravine. She tore up spruces by the roots. In her rage, she broke down the trees also. She came down the ravine and returned to the outside of the house. She took off the skin, and laid it down. The teeth also she put with it. She had not slept when the boys awoke. Neither had she eaten anything, for her anger. Then she brought in to those boys a forked birch stick that had been cut. That birch stick she carried into the house. Then said she, "Listen! I am going away. Do not wish for me," said she. "I will come soon. Now eat the food and drink the water that I have brought in for you. Do not go to get water, for you will fall in; nor go up into the cache, for you will fall down. If any great beast comes in where you are, hold the stick tightly against his breast," said she. Do not be afraid of him. I will come to you," said she. Then she went up the ravine, and went along a mountain that formed the bank of the river. She rushed along in her wrath, going in her might, as the ice moves with the crashing of the trees. Another great mountain she climbed. She went up over a place where there were flat stones; and she thought, "I will put these stones at the sides of my chest, and on my breast and forehead."

While she was going on, some one overhead, on a spruce, began to laugh. "Why," said some one, "you have made

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a great mistake. You are very ridiculous. Take off the stones! they are of no use. Why," said he, "in time to come it will be a thing for people to laugh about." So she took them off. Then said the Raven, "There! That's it! Now you look all right. Now go ahead!"

Then again she went on, hurrying, for she was thinking of the boys. She followed the river-bank. There, below her, she saw a large village, full of people. Toward it she went, and again she took off the skin; and the teeth, too, she removed, and put them under a little spruce. Here she found a good path, and she followed it to the village. She came near to the village from behind it. A large village it was, indeed, with a great kashime, and next to the kashime a large house. She went on in this direction, and there she ran in. On each side of the fire two beautiful women had set their pots to cook. They called to her. "Cousin," said they, "you have come in, then! That is right, stay with us!" One of them said, "Sit down on my side of the room!" So she sat down on the platform. One was cooking deer-meat in a large pot, and the other was cooking beaver-meat in a large pot. "Cousins," she said to them, "your husbands, where have they gone?" for she was thinking, as she looked at all the finery there in the house. Beautiful mats there were, and beds of deer-skin, and marten-skin parkas. Then they said to her, "Why, there is only one man living with us! Last spring, after the ice had gone out, a stranger came to us and took us," said they; "but when the grass had begun to grow, then he left us; and last winter, at midwinter, he came back, and lives with us. He has gone to get wood," said they.

Then they offered her food. "No," said she, "I am not hungry. I ate only just now." — "Come," said they, "stay with us!" — "Yes," said she. "How very little oil

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there is on the surface of your pots!" said she to them. "Smile," said she to one of them, "and bend over the surface of your pot!" When she did it, an abundance of oil covered the surface. "And you," said she, "squint, and bend over yours!" Then she seized them both by the hair on their foreheads, and pushed their heads down into the big pots until they were dead; and then she lifted them up, and put them back in their places. She made one of them appear as if she were sewing, and afterward she did the same thing to the other. One was squinting, and the other was smiling. Then she ran out and rushed up the hill. Now came their husband, with logs in tow. He tied them up at the beach, and went up to the house and entered it. The woman who was bending over, squinting, he struck. When he did so, her face sloughed off. The other, who was smiling as she sewed, he struck also, and the skin sloughed off. Thereupon he ran out, crying. "What ails my wives?" said he. "My wife has been with them!"

As he goes out, the village is in an uproar. Just now they were walking around quietly outside the houses. What is the matter? Some are crying, and yonder some are shouting. "There goes a brown bear up on the big mountain!" they yell. Up streams a swarm of villagers, armed with spears and ice-picks and arrows. Up, up, they go. On the mountain the great beast stands looking at them. It is Tdjŏ'xwûllĭk who is in the lead. In an instant she catches him. "My wife, I have come to you!" he says, for the woman has pushed the hood from her face; but that is all he says, for she crushes his head between her jaws, and tears him in pieces. And all the men of the village, too, she destroys on the spot, and down upon the village she rushes. She begins at one end of the village, and goes to the other. Caches and

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houses, she destroys them all, and the children and the women, and then she leaves.

She left, and went toward her own village, for she was thinking of the boys. She went into her house; and the older of the two boys cried out, "Ûlli'yû!" in terror, and began to scream. Meanwhile his younger brother, the little man, caught up the stick that their mother had given them, and set it quickly against that bear's breast. There he held it firmly. At that, she pulled back her hood. "My children," said she, "well done! Stay where you are!" said she. Then she went out. Outside, near the house, she took off the skin, and removed the teeth also, and put them under a log and went in. Then she took the two boys on her knees, caressing them fondly. "Ah," said she, "you have done well. While I was far from you, I was thinking about you." There, then, they remained all that summer. The leaves turned, and still they staid on. The cold weather came; and then she said to her children, "Let us go now to the place where our house is to be!" The younger of the two children she loved exceedingly. "As you have done," said she, "so will men do in years to come. While the older brothers are fearful, the younger brothers will be brave." They dressed themselves in brown-bear skins, for it had grown cold. Their mother, also, put on the skin that she had worn; and they went up the ravine to the place where their house was to be. On either side of the place stood a large spruce. On the farther one the mother exercised herself, and on this side the children; and when they had finished thus sharpening their claws, they dug out a place for the house. They completed it; and then she said to her children, "From this time on, men shall see but little of us."

So, then, my story is ended.

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7. Story of a Young Man who was purified from Sin.[1]

(*Told by Blind Andrew.*)

There was once, they say, a large village where there lived two young chiefs. There they lived, they say, in a large village. Always, they say, they hunted game. And, they say, these two young men had not yet taken wives. So there, they say, they lived. And they say one of the two used always to go to sleep first. Afterward the other one would go to bed. Thus, they say, they always did. And they say that when it began to grow light up at the curtain, he who was the last to go to sleep, taking his arrows, would go back upon the mountains and shoot deer. He skinned them also. (After one of these excursions) he came into the kashime. His partner, they say, was not there. He waited some little time, and the other came in where he was. And they say, said he, the last one who had come in, — and they say, said he, "Well!" he said, they say. "Cousin!" he said, they say, "so then you have come back, have you?" he said, they say. "Yes," he said, "I am back here. Come, let us make the fire!" said he. So they split some wood and took off the curtain and made the fire. Afterward they covered up (the smoke-hole). Then the bowls were brought in also. After they had finished with the bowls, they remained seated. At the back of the room, in the middle, where they were accustomed to sit, they remained, while the men of the village went out to their own houses. So of all the young men, only they two did not go out, but always remained in that place. Then the one who used to go to sleep first, that one went to sleep again; and

[1] This story is from the Kuskokwim River. Such stories, according to the narrator, are told in camp, and bring success in hunting.

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the one who yesterday was the last to go to sleep again sat up. That one who was the last to go to bed shines at night, they say. Yes, they say, he always does so, because he tries to govern his temper; while the other one does not shine. So then his partner went to sleep; and a long time afterward he too went to sleep, but only for a little while. And he watched for it to grow light up (at the smoke-hole), and by the time that it was growing light he was dressing. And then again he returned to that mountain and ascended it again. It is the same mountain whither he always went since the time when he was a boy.

So he looked around. Lo! they say, where he had been accustomed to get deer, there were none to be seen. Meanwhile it grew light. He looked in both directions. To the southward there was a great tundra. On the other side, mountains were to be seen. The sun was about to rise; and out on the great tundra, a little to one side of the middle, lo! suddenly he saw a fine house, with the curtain bellying out. Was he not looking just now, and there was nothing there!

The young man thought, they say, "I believe I will go to it." Then he put down his arrows, and his pack also, and went out to the place. So he came there. What a fine house it was! He went and stood in the doorway, and looked around outside. He looked, but there was no cache to be seen. He looked for tracks also, but there were no footprints. He turned it over in his mind. "I wonder," thought he, "whether there are any people where I am going!" So he went in. Down into the entrance he went, and pushed aside the curtain. Lo! they say, a sudden burst of light. So he went in. There was a very small room. He crossed it. On the other side he turned and looked around. On the opposite

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side, toward the front of the house, on the platform, sat a beautiful woman, sewing. Without looking up, she pushed her sewing (into the corner) toward the front of the house, and said, "It is because of my intention that you came here. Though I have been looking all over the world," she said, "I could see no one but you. You only could I see upon this world," she said. "Because you were pleasing to me have I showed you my house," said she. Then the woman went out, and was gone for some time. Finally she came in. What a fine, clean bowl of food it was that she brought in, steaming, from the pot! So he began to eat; and when he had finished, he gave her back the bowl. After she had been gone a while, she came in again, bringing great back-strips of deer-skins. She took them directly over to him, and said, "These are for you to lie upon." He took them from her and put them on the platform. She also gave him a marten-skin blanket for his bed. So he lay down, and they went to sleep. The next day also they woke up. So, for two days and two nights he remained in the house, and meanwhile he did not even see the outside. Then, as they arose, she went out. She came in, bringing meat, which she gave to him, and he ate. Then he concluded that he would stay another day also. Then, as it grew dark again, the man said, "Am I still to stay here in this house?" — "Yes," said she. Then said the man, "What a long time it is that you bid me stay in the house!" — "Yes," said she, "what is wanting that you can go and get, that you should say that? Why, already you have become part of my life," said she. So she gave him to eat, and they finished eating and went to bed. Then the young man lay awake, while on the other side of the room the woman was beginning to go to sleep. And the young man thought, "Can it be that I am destined

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always to live here in this way? Why," he thought, "did she show her house to me? I believe," he thought, "that I will go (over) to her."

So he arose and left his place, and went out in front of her. Suddenly, they say, he lost consciousness. While he was going out there in front of her, this befell him. He could not tell where he was. Presently, they say, he seemed to himself to wake up; and he sat down again there, in his own place. "What am I doing here?" he thought. "What is this that she is doing to me? I supposed that I was going across to her, but I was asleep." Meanwhile, on the other side of the room the woman was snoring. Again he thought, "I wonder whether it is I that am doing this, (or whether some one else compels me!) I believe I will go over again." So he left his place again, and went over to where her head was. Again he seemed to go to sleep. Here he is as if asleep, they say. Then again he seemed to wake; and there at his place he lay, as he became conscious. "Why," thought he, "I supposed I crossed the room to her head. Sakes alive! what ails me?" Meanwhile, on the other side of the room, the woman was sleeping. "I don't know what to do here," he thought. "I believe I'll try again." So here he goes to get to the platform beside her head. Thereupon the back end of the room suddenly opened at the middle. At that a great fright seized him. Then from some source of light there was a great illumination. Beside that, from the direction where he turned himself some one laughed. From within, where it is all clean, a woman is laughing at him. Before he could recover himself, the woman said, "Why, what are you about? That is my mother." Then the man became ashamed. "Come!" she said, and he went to her. Then said the woman, "It is because you pleased my mother that she

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showed you our house." She then led him inside and took off his parka and the rest of his clothes, so that he was naked. Then she placed warm water by him, and shaved deer-fat into it. Then she bathed him, and furnished him with clothes. She dressed him in fine clothes. After she had dressed him, she said, "Come, sit down! Come," she said, "let me have your hand!" From where he sat he held out his hand to her. She took it and put it into her mouth, and sucked it until her mouth was full. When her mouth was full, she emptied it into the water in which he had washed himself. Twice she did the same thing. Then she put his feet also into her mouth. At length it was full, and she emptied it into the water in which he had washed himself. Twice she did the same thing. Then she said, "Come, look at this!" So he looked, and saw that the water in the vessel was as black as coal. Then said the woman, "This is the evil that you have done since the time that you began to grow up. Come, see here your sin!" she said. Then the man spoke, and said, "Yes," he said, "that is it. It is a great benefit that you have done me; for that I am deeply thankful to you." And the man threw everything that he had been wearing into the water that he had bathed in.

Then she started to take the water out. "Empty it far away," said he. Then she took it a long way off and emptied it, and threw away the bowl with it. Then she came in and gave him food, and he ate. After that he made her his wife. So he remained there, living with her.

One day she said to him, "Let me show you this house of mine!" And when he saw it, what a fine house it was! Their house was full of every kind of skin that there is upon this earth below. That was a rich woman indeed. The man said to her, "How did you ever come by this?" The woman said, "I shall not even yet tell

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you all about it. In time you will find out." So he continued to live with her there. Neither, while he lived with her, did he go out of doors, or know how his food was cooked. Always the mother, when she goes out, sits close by the house, and brings in what is cooked. Thus they always do. At length the man's wife gave birth to a baby, — a boy, — and they brought him up. In time he began to walk. One day the man said, "Am I always to live here in this fashion?" The woman said, "What are you thinking of? What can you do, that you should say that?" — "What a long time it is that I am keeping to the house!" said he. The woman answered, "Tell me what is wanting, that you can get by working for it." That was what she said to him. So then they continued to live there. It came to be a long time after she had said this to him, when she said, "Come, and I will show you from whence I have such an abundance. Come!" she said, and he went to her. He went to her, and they went to the back of the room, at the middle. Then she caused the ground to open, and said, "Come, look down!" So he stooped and looked down. How many were the animals that he saw as he stooped and looked down! How many of the animals of the earth! "Say, then, do you see it well?" she said. "Yes," said he; and she closed it up, and they returned to their places. Then the man thought, "It must be these people's doings, that there were no deer where I used to go to hunt."

He thought this; and his wife said to her husband, Why do you think evil within yourself? Ever since the time that you came here," she said, "ever since that time I have been able to see plainly what was going on in your mind." And she said to him, "It is because you were pleasing to us, that we revealed our house to you." Then the man said to her in answer, "I am thinking

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about my parents. I wonder somewhat whether they are still living." — "No wonder," said his wife. "It is now four seasons since you came here." — "What!" said he. "What now? I supposed that I had been here only four days." — "Because you did not know how the year passed outside," said she. "This is now almost the end of the fifth year. It is now nearly winter, as it was when you came to us." — "Is that so?" said he. "How could I tell how the time passed, since I never went outside?" — "Do you wish, then, to take a look outside?" said she. "Come, go out!" Then he went out and looked, and, sure enough, the autumn was past. So he went into the house. "I want to go and see how it is with my parents," said he. "Yes," said she, "early to-morrow morning you must go and get material for a sled." So early the next morning he went to get wood to make a sled. He got the wood in a short time, and returned with it to the village, and immediately set at work whittling. That wood that he had brought he whittled out hastily. On the second day he had finished it. The day after he began, his wife said to him, "I should like to go with you." — "Just as you please," said he. So he loaded up the sled and packed it full. Then said the mother of the woman to the man, "Perhaps, now, she would not care for the society of mankind." — "Perhaps not," said the man. "It would be well," she said to them, "that you should spend only four days." — "Yes," said he. Then she spoke thus to the man. "When you get down to the village, that fellow who used to be your partner — beware of him! When your wife warns you that there is danger, — if she tells you that a certain thing is wrong, — if you should do that concerning which she gives you warning, you would be doing wrong," said she. "Now, I doubt whether your wife will care for the society of mankind," said she, "for

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she is not of humankind. Now," said she, "when you two leave here, when you are not far from this house, be sure to look for this house." So they left, and they put that little child of theirs into the sled. So they left. The husband pulled the sled, and his wife pushed. So they left; and they looked for the house, but it was gone. They made camp on the way down; and on the next day they went on, and the village appeared in sight. The young men of the village shouted, saying, "The one who was lost is bringing some one with him!" So then they arrived at the village, and went up. They went to the house of the man's mother. "My child," they said, and caressed him. His wife also they caressed. The people who lived there were ready to do anything for love of them. The mother made ice-cream and gave it to them. Meanwhile the woman had said to her husband, "I do not feel at home in the society of men." Bedtime came; and the man said, "Lie down here in my mother's house, for my cousin has asked me to sleep with him in the kashime." But his wife was unwilling to let him go. Her husband, however, said that he wished to go to the kashime, and at length she told him to do as he pleased. So he took his bedding and went into the kashime. He lay down by his cousin, head to head, in the middle of the room. Then they fell to talking all night long, telling each other what had taken place. At length the one who lived there said, "Come, go in to my wife yonder, and I also will go in to your wife!" but that one of a good disposition said, "That one with whom I live is not a human being." His partner, however, kept on urging him. Still he said, "I am not willing." Still he urged him; and at last he said, "Just as you please." So then the one who lived at the village went to the wife of the one who had come. So then he went in to his (partner's)

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wife, also. Then the one who went in to the wife of the one who had come, crept into the entrance and down inside the house. There at the back of the room the woman was sleeping. He approached her, and went to the side of the platform. Then he pushed her, and the woman was greatly frightened. As he pushed her again, she vanished. Then he went out and entered his own house. The one who had come to the village also entered the house, and he told him what had happened. Thereupon he put on his parka and went out. He went over to his mother's house and entered, looking for his wife; but she was not there. Then he left the house and ran (after her); and as it grew light, [whither he goes,] behold, his wife had gone back. There were her tracks. Behold, where she went along back, she had thrown the mucus from her nose! Plainly, she had been crying as she went back there. Then her husband, too, became sad; and he too returned to that dwelling. He would have gone in; and as he was going in, he came back into the entrance. And, they say, there his feet stuck. How in the world was he to get free? As he stood there, he began to cry. "Ah! therefore it was that I warned you," said the woman's mother, speaking to him. "Come, stop that and let me in!" said he. "No," said she, and he began to cry again. He cried, they say, until the night was past, and the next day also. At last, they say, his foot was freed. Down into the entrance he went also, and again his foot stuck fast. "Do let me in!" he said; but she said, "I will not let you in. Only on condition that you never again see (the village) down (there) will I let you in," said she. "You shall never see your father and your mother again. Only on this condition will I let you in. Ah! you did very badly by me," she said. "My child is very greatly downcast on your account. I pity you," she said, "there-

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fore I will let you in." Then she let him in, and he went back to where his wife was. She, too, how the tears stream down her face! "What is it that you have come back here for?" said she. "What about that woman that you went in to? Do you intend to live with her?" — "Was it of my own accord that I did it," said he, "that you should say that?"

So, then, there he lived with them; and he went nowhere else, but began to stay there for good, and the mother concealed the house. And year in and year out the man never went to his mother's to see his relatives. So, then, the story is finished.

8. A Young Man in Search of a Wife.

A young man is paddling along. As if expecting to hear something, he turns his head and listens. Hark! Some one is singing. It is a woman singing. "Ya-xa-n-na," she says, they say. Thereupon he disembarks. A woman stands on the beach. She has long hair, which she is washing in the current, and she is singing. He goes quietly up to her and catches her by the waist. "I'm not human, I'm not human!" says the woman. The man shuts his eyes tight (as she struggles). There is nothing but a birch lying in the water, the current flowing among its branches. The man is holding the birch. Angrily he got into his canoe and paddled off. Again he paddled along, and turned his head as though he expected to hear something, and listened. Hark! There is singing again, like another woman. "Another, the same as (the one who sang) just now!" he thinks. "Good enough!" he thinks. "Is it a woman, for sure, that is making this noise?" he thinks. Again he sees some one singing under the bushes. "A-ha-yu-ha-ha," she says, they say. He gets

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out of the canoe. What a beautiful woman (he sees), girded with a deer-tooth belt, gathering willow-bark! He grasps her waist. "I'm not human, I'm not human!" she says.

He let her go. "Seems to me you are human, you make so much noise with your songs," (said he.) She bounded away in the shape of a rabbit. Angrily he went off in his canoe. Again he listens. There is shouting. In the direction from which it comes he disembarks. Under the bushes he goes. What a crowd of people are here! They are playing ball upon the beach. What fine-looking people, men and women together! He keeps (out of sight) in the grass, (and) looks at them. "If they throw (push?) a woman upon me," thinks he, "I will catch her." At length they push one upon him. In a twinkling he catches her. He jumps up. "I'm not human, I'm not human!" says the woman, (as) she struggles. He lets her go. A Canada goose, she runs screaming away. The players became geese (and) flew away. Angrily the man got into his canoe. He went on, and again he listened. He hears a sound of men's voices (and) disembarks. Back toward those who were speaking he went, under the bushes. There is a pond. Here are many men in the water, (and) some one is conjuring, — a big man, a huge old man, a shaman, in an otter-skin parka. "Right here," says he, "it seems that you are now to perish." — "Nevertheless," said they, "notwithstanding what you have told us, let us settle here." Out of the grass bounds that young man. Down to the side of the shaman he bounds. The shaman became an otter. He dove and swam around; and all the men dove in the form of animals, — mink and musk-rats and divers and loons, — and staid down at the bottom, while the young man became a hawk and flew off.

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9. Wolverene.

A married couple lived by themselves, and they had a cache and a house. The husband hunted, both with marten-traps and with arrows. "Well," said he one day, "I must go to my marten-traps;" but the woman was unwilling (to let him go). "No," said she, "why should you? Come," said she, "stay here to-day! Perhaps there will be strangers along." But the man said, "Who can there be to come? There is nobody around. Mine are the only tracks there are." And he went off, dressed for the trail. Meanwhile his wife began to cry while she sat sewing in the house. At noon, outside the house, she heard some one brushing the snow off his boots, and another than her husband came in at the door. Then the woman drew her hair over her face, and put some meat and fat into a bowl and gave it to him.

"Won't you have something to eat?" said she. "Why, no," said he, "I'm not hungry. It's you that I came for. Come with me!" But she refused. Then he gave her some beautiful beads, and put them upon her neck, and went away. Then she made a fire and cooked (supper), expecting her husband, thinking that he would be hungry. By and by he came back, and they ate (supper); and he put on the curtain, and they went to bed. She undressed; and her husband saw the great (string) of beads, and scolded her angrily. "Who gave them to you," said he, "when there is nobody here?" and he smashed the beads with a big maul, and put them on a snow-shovel, and threw them out at the smoke-hole, and lay down. Then the woman began to cry. "Come," said her husband, "do your crying outside. There's no sleep (to be had here)." So she went out and began to cry outside. Then it was dark with the woman, and she looked for the moon.

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There he was, in it. That man was in the moon. He (looked at her and) laughed, there, in the moon. Then he went toward her. He came to her side. "What say you?" said he. "Oh," said she, "he smashed the beads." Then the man went up on the house and took the beads again, and they were whole; and he put them upon the woman's neck again. Then he took her, and went with her to the moon. Meanwhile her husband roused up, and went outside. His wife was gone. All around the place he went (looking for her); but there were no strange tracks, only his own. Then he began to cry, and burned his parka, hair, and back, and went off as a wolverene.

10. Wolverene and her Brothers.[1]

(*Told by Simon's Mother.*)

There was once a little village in the mountains where there lived a single family of children, — five boys and their little sister. They did nothing but hunt deer. Fish they knew nothing about, for they were Wolf men. Outside the house, on poles stretched across the racks, how many deer-skins were to be seen, so many deer did they get! Neither did they eat anything but deer-meat. Meanwhile their younger sister was growing up, and in time she became a large girl, and finally she came to maturity. Then her brothers said to her, "Now, while we are off hunting, do not go out of the house. Only when we are in the house do you go out walking, and get the water also," said they. "Now, Tuitdjyak, while we are away, do not go out," said they; for it was the time of her seclusion.

[1] The narrator says that this is a coast legend, and that she had it from her grandmother, who was a woman of Piamute.

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By and by winter drew near. All winter long they spoke to her in the same way, and she began to think it over. "Why do my brothers tell me this?" she thought. "I wonder what will happen to me if I go out, that they say this to me!" thought she. "Every day they tell me this," thought she. At last she thought, "I will go out." Her brothers went out on another trip. As she sat sewing, she put down her work and went out. She went out to the door, and stood there. "So," thought she, "I have come out, and here I am, all right." She went in and sat a while. Then she went back again outside, and listened. And then far away she heard the sound of singing. At that she went down into the house, and thought, "I wonder if this is why my brothers warned me!" and her heart beat fiercely for terror. She went out again and listened. Sure enough, there was singing. There! She heard her own name. "Tiudjyak, go in!" she heard. At that she climbed up into the cache. Bundles of wolverene-skins — many bundles — she caught up, and looked through them, and took the good ones with long fur, and with the white parts very clear. She took them into the house, and wet them with warm water, stretched them, and went out again. When she had gone out, she looked up her brothers' trail and saw five wolves. Sitting there, they sang, "A-yeq-ya, ya-yaq-ya, ho. Tcen, Tuitdjyak, it-ka, ho." She ran in, afraid. She put on the wolverene-skin like a parka, and pulled it around herself; and at the throat it was too short. Then she searched through her work-bag, and got a striped piece, and sewed it on; and again she pulled it around herself, and found that it was large enough. Again she searched in her work-bag, and found some beautiful wolverene's teeth, and put them in her mouth. She took off the wolverene parka and the teeth and ran out. There they

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were, coming, close by. They saw her and sat down, and sang their song again. She ran in and put on the wolverene parka again, and put the teeth in her mouth. Then she rushed around the room in the shape of a wolverene. Up to the top of the house they went, and ripped it up with their teeth. Meanwhile the woman was running around as a wolverene. The wolverene made a dash among them, and ran along their trail. They looked, then they too went after her there. While she goes bounding along, over here, close after her they follow. Beside the path stood a great spruce. She caught it and scrambled up. They ran around underneath her, but they could only look up. Then she pushed back her little hood. "My brothers," said she, "whenever you kill a deer, won't you please leave the entrails for me?" Then they went off and left her; and the woman came down, and she too went away.

11. The Young Man and the Dog-Sisters.

There was a village where there lived a young man who would not get married. So the girls were all after him, and he kept close to his place at the back of the common room (kashime).

Now, there were some girls living in a big house close to the kashime; and there were so many of them, that the house was full. These girls washed their hair and put on their fine parkas, and put food into beautiful bowls, and took it into the kashime to give to the Trī'gûdīhltû'xûn. One of them went ahead, carrying her bowl, and this one went in first. So then she took it and held it out to him, and he snatched it and flung it back at her, and the food flew all over her. The bowl flew up into the air and fell on the ground, and the girl gathered up the

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food that had fallen and went out crying. Meanwhile the rest of the girls were waiting in the entrance, holding their bowls. One by one they went in to him, but it did them no good. They did the same thing, and at last he had thrown back the bowls of every one of them. They went out crying, and it ended by their going back to their house. Thought the young man, "It makes my head ache to have them act this way. If I were going to marry them, wouldn't I have married them already?" The men that were in the kashime went out one by one, and at length he was left alone; and then he left too, and went to his parents' house. He went to see his mother; and when he entered the house, he looked, and there were all the buckets and bowls filled with water. Everything was full. It was those girls, who had been bringing water for the young man's mother. They were so anxious to have her give him to them, that they were ready to do anything for her. He spoke to his mother, and asked her for some water. "There is some," said she, "out there on the floor. Help yourself." He went over to get it. "Who brought this?" said he. "Oh, your little cousins over there brought it for me," said she. "What did you ask them to do that for?" said he. "I don't want any of their water. Tell them not to get any more for you." Then he took the water and threw it over the bank, bowls and all. "Where is the water that you brought?" said he. "There it is, over there," said she. "Are you sure that this is what you brought?" said he. "That's what I got to-day with a good deal of trouble," said she. So he drank the water; and she gave him some food, and he ate it. "Don't you think," said his mother — "Say, why don't you — Don't you think it would be a good thing for you to get somebody to help me? You can see that I am getting rather poorly." —

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"What are you bothering me for?" said he. "I shall do just as I think best. You make me tired."

So he left the house and went into the kashime, and went to bed. In the early morning he woke up and put on his things to go after deer. He killed a deer, and came back and went into his mother's house, and she gave him something to eat; and afterward he went into the kashime again, and sat down in his own place. Over in their own house the girls washed their hair and put on their best clothes, and put some food into bowls and went over to the kashime to see the young man. Then one of them went in, and crossed over and stood in front of him with her bowl; and he snatched it away and threw it back at her. She put the food back into the bowl, crying. The rest of them did the same thing. Every one of them went in to him. They went out without his having taken the bowl from any of them. "I don't like to have them do as they are doing to me," said he as they went out.

In the course of time the summer came around, and it looked as though the salmon-run was about to begin; and the young man took his canoe and went off for fish-trap material. He put off southward, and paddled a day's journey down the river. He kept looking toward the shore. He looked, and there was a big drift-log lying in the edge of the water. It was cracked. He got out and went to it, and cut it off with his stone axe, and began to split it. He halved it and began to split up one of the sides, and then took a rest. Then he happened to look toward the root, and there were two masks hanging on it, — two good-for-nothing-looking little masks. Thought the young fellow, "How did those things come to be there?" He went to them; and when he reached them, he put out his hand to take them, when all at once the root vanished.

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Then he felt a strong desire to go up the bank, and up he went. And as he was going, lo! down at his feet he saw a path, and this he followed. Back from the river stood a wretched little house. He went towards it and reached the door. Lo! hanging there on each side of the door were those masks, the same that had been hanging on the root down at the river. There they hung on each side of the door. They were the very same that he had seen down below. "Suppose I go inside," thought he, and he went to go in. He stepped inside, although it was a wretchedly poor house. As he entered, he looked across the room. There was some one scowling at him. He looked across in another direction. There was some one growling at him. Two ragged, dried-up women were there. They were clothed in filthy dog-skins. Their mittens and their boots and their parkas were all made of dog-skin. They wore no fur at all. There was nothing whatever in the house but filth. There was not even clothing. He went to the back of the room and sat down. There was not even a bowl. "What a miserable place I have gotten into!" he thought. Then from the front corners of the room they spoke to him. "What's he doing over there?" they said. "It was because of our willing it, that you came to us," said they. Now you sha'n't get away from us." Then they took off the curtain from the smoke-hole, and made a fire. After that they put a piece of a pot by the side of the fire and put something into it; and after they had done their cooking, they put on the curtain and began to eat. They put some food on a ladle and tossed it to him. "Eat that!" they said. "I don't believe I want anything to eat," said he. "Maybe you wouldn't mind eating what is worse than you are yourselves. What kind of food do you eat, then?" said one of them. "Well, my mother did not bring me up

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on such stuff as that," said he. Now, the mess of salmon tails and fins that they had cooked was full of filth and dirt; so he thought, "I might just as well die here." They said nothing more to him, and he sat still where he was.

After a while the women made ready for the night. They made all their preparations; and one of them picked up her bed and took it over and placed it by the side of the other one. "Come," said they, "come over here by us!" — "I'm not going over by you," said he. Then all at once they rushed at him and caught him, and threw him down in their place. They tickled him, and he began to scream. When they had finished, he was in pain from the scratching that they had given him; but he got to sleep. So he slept, and at length he awoke. It had been light for a long time, and the women were gone. He tried to get out of the house, but could not. The doorway leading to the outside was closed up. He tried with all his might to push out, but could not. The hole overhead was closed, too. At last he gave it up and sat down. He looked back into the dark corners of the room, and saw quantities of human bones. "This was what my mother warned me about," thought he. "Well, I've done it. I had my own way, and wouldn't listen to advice." There he remained until it began to grow dark, and then from the outside there was a sound as though some one had let fall the butt of a tree. The earth shook, and soon afterward the door opened. You see they had put a big root against the door. The two women came in, and, sure enough, both of them were carrying salmon-tails. They made a fire and boiled the tails, and then they threw him some more of the stuff upon a ladle. "Do I eat such stuff as that," said he, "that you treat me so?" — "Is there anything such as you fancy for you to eat?" said they. He sat still without

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eating. "It will be long enough before the one that talks that way gets anything to eat," said they. "Did I tell you that I was hungry, that you offered me something to eat?" said he.

After a while they got ready for bed; and, just as they had done the day before, they threw him down in their place, and tickled him again. When they had got through, he was covered with blood. So he woke up the next day, but there was no getting out. Already the door and the window were closed. So he spent the day there. Three days he spent there without anything to eat or drink. There he was all day, when the root that covered the smoke-hole slid aside, and a stunningly pretty woman in a fine marten-skin parka put her face down inside the hole. "Is your breath in you still?" said she. "Yes," said he. "I thought perhaps it was all over," said she. "You ate their food, perhaps?" — "No," said he. "Well, if you had eaten their food, you would not have been seen on the earth again," said she. "It was because they did not like the idea of giving you up, that they kept you four days; and it is because I do not like the idea of giving you up, that I have told you about it." Then she reached down a little bowl with some water in it. "Here," said she, "drink this!" Then she took it back, and reached him down a little slice of meat and a little fat. "Here," said she, "refresh yourself with this! Now, when they come back, if they ask you whether you have been talking with anybody, tell them that there is no one but rats in the house to talk with. Tell them like this, too. Tell them that when you and your little sister used to go around the edge of Tí'gûtrûxa'n'no', you used to get ripe dewberries. Now it's time for them to come, and I am going." Then she threw down the big root upon the hole, and turned away and vanished.

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He waited there, and by and by the ground shook, and the two came in. There they were, with their salmon-tails. "It looks as though some one had been talking with you and telling you something," said they. "Why should I have any talking to do," said he, "that you say that to me? What is there for me to talk about when I am all alone?" — "It looks as though you had been talking, though," said they. "Well, then, you blatherskites, all I said was for you to let me alone." — "Ah!" said they. Then they took off the curtain and made the fire, and put the pot to boil. Afterward they covered up the smoke-hole and began to eat. They tossed him some food on a ladle. "I'm not going to eat," said the young man. By and by he said, "Whenever I used to go around Tĭ'gûtrûxa'n'no' with my little sister, we used to get ripe dewberries." — "How did he find out what you are talking about?" said they.

Those women were angry. They got ready for bed, and they almost killed the young man. His body was all covered with blood. So then he went to sleep. He slept; and when he woke up, they were gone. Now, they say, he was all bones. He arose, but he had no strength. There he staid that day; and by and by there was a jarring-sound overhead, and at the great root that covered the hole a woman put her face down, — the same one who had appeared the day before. "Is your life in you yet?" said she. "Yes," said he. "Well," said she, "when they bring you the dewberries, eat them, and afterwards say this: 'These Tĭ'gûtrûxa'n'no' berries that I am eating, I wish I could have some more of them to-morrow evening.' They will barely spare you one night, and the next day at evening they will kill you." So then she reached him down the little bowl of water, and a little meat and fat. "That is the way that they always

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do," said she. "They always catch men and kill them. Some they spare a couple of days. It was because they did not like to give you up, that they kept you four days. I must go," said she, and she disappeared.

There he remained; and when it grew dark, the two women came back. When they came in, each was carrying a bowl. Again they did their cooking, and afterwards they put on the curtain and began to eat. Then they took the berries over and gave them to him, and he ate them. When he had finished, he gave them back the bowl. "I tell you," said he, "I wish that I could have some of the Tĭ'gûtrûxa'n'no' whitefish to eat to-morrow evening! If I had, I could get to sleep." It made them angry because he said that, and they jerked their shoulders. So they got ready for bed, and they nearly killed him. He slept and woke up, and they were gone. There he remained that day, and he heard a noise overhead. It was the same woman. "It is a sure thing that they are going to kill you this evening," said she. "I am going to save you, because I am sorry for you. Am I doing it to you for any one else? It is for my own sake that I am doing it to you. Come," said she, "hurry!" At that he climbed up to her, and she took hold of him and pulled him out. Then she took him by the waist and whirled around with him; and he lost his senses, as if he had fallen asleep.

Now he hears something. He hears something, and it seems to him as if he had made a leap and landed somewhere. When he could see, the sun was shining. He looked around. What a quantity of meat he saw! That woman came over to him. There was a pond, with many villages at its end. They came to the woman's village. There they saw a medium-sized baidara turned upside-down. She undressed and bathed him, and put on him a change of clothing.

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Now, at dusk, they say, those two creatures came home. They entered, and looked for him, but he was gone. Then they began to search for him. "You ought to have staid with him," they said to each other. Each one said that the other should have staid. They began to cry and scream. They did not finish fighting until both were covered with blood, because they wanted the man so badly. One of them started southward, and the other northward, looking for him. They made this agreement. "You shall sleep twice, and I will also sleep twice; and then, if we find him, we shall meet on the same day." Thus they said to each other. So the one who spoke turned to go, and the other one also, and they were gone.

It had been agreed at last that it was to be four nights before they were to meet. Then the day arrived when they were to meet; and they stood face to face, and came to themselves. "He is gone," they said to each other. Again they began to fight and drag each other around by the hair. "Come, let us look for him again!" they said to each other. One said, "I will look for him down in the earth." The other said, "I will look for him up in the sky. Let it be four days again; and if he is still lost on the fifth day, we will meet again," they said to each other. So one was lost to view in the earth, and the other in the sky.

At last the four days were gone that they were to be away; and on the day when they had agreed to meet, they came home. Still they could not find him. So then each (?) one of them went looking for him, back from the river. As one of them was going along, she came to a pond. Right there was a medium-sized baidara turned bottom-up. She broke into a run and set up a scream. "Even though they lived a long way off, they are the ones that we have been hunting for very hard, the ones

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we have been looking for," said she. So the two went toward the house. They reached it, and said, "What did you take our husband away from us for?" and they began to fight with the woman. When they had begun to fight, she banged them together. Then they began to fight with each other of their own accord. They came to their senses a little, and there they were fighting together of their own accord; while the man and woman were laughing instead of fighting, because they were such a funny sight. At last the woman became angry and killed them, and put them into the fire; and there that couple lived, summer and winter.

So, then, at last that is fenced off.

12. The Trĭ'gûdĭhltû'xûn and the Two Bears.

There was once a big village where there lived some one who was unwilling to marry. Now, they used to go to get berries; and once they started off, and the Trĭ'gûdĭhltû'xûn went with them in a canoe. At last they came to the path that led to the berry-patch. Now, the Trĭ'gûdĭhltû'xûn did not pick berries, for she was very sleepy; and at length she put down her bowl, and lay down under a spruce and went to sleep. After a while, she felt herself crowded, and awoke, and looked, and saw that it was a brown bear. She went to sleep again, and awoke, and got up, and there were two big men there. "You shall be our wife," said they; so they took her for their wife. Now, they were always fishing. Day after day they kept at it. "Do not watch us," they said to their wife, and she promised that they would not. So they went out and closed the door, and soon afterward there was a splashing down at the water. At that she made a little opening in the side of the house, and looked;

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and there they were, standing in the water, throwing out fish. Soon they came up into the house. "Go out now," they said, "and take a look down there!" So she went down and looked around. There was a great quantity of fish. Then she went into the house.

So then a year passed by, and she conceived a child. Poor thing! She bore him with great difficulty.

Now, they took good care of him; and in the morning one of his fathers took the little fellow and went out of the house with him. He walked around with him outside, and cut up some wood; and at evening he brought him in again, and took him out of his parka, and, lo! he was changed. He sat up and crept about. He grew a little larger. One morning his father placed a big root at the door for him, to exercise with.

So then I don't know how many years passed, and the woman conceived another child; and this one, too, she bore with great difficulty. They cared for him; and one of his fathers took him, and went out with him, and kept him out a day and came in again. Lo, he was changed! He crept around, and they cared for him, and he grew up.

Again years passed, I don't know how many, and again she conceived; and this one too, poor thing! she bore with difficulty. Again he took it, and kept it outside a day, and brought it in at evening. He took it out of his parka, and it sat up.

So then it grew a little larger. I don't know how many years it was after that, when the woman sat one day with her head bowed down. "Eat something!" said they; but she refused. "What is the matter?" said one of them. "I was just thinking of my parents," said she. So then her husbands said, "We will go to them presently." In the morning they got up and girded themselves, and went to look for material for a sled. During the day

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they came back and began to make a big sled. I don't know how many sleeps passed while they were making it. At last they had it done, and the next day they loaded it. Deer-skins and fat, and skins of various kinds, they put into it, until they had packed it full. At the same time they had made a place for the wife to sit. So the day after they were to start. Then they put the woman into the sled, with her little daughter, and covered them up. They placed food beside them, too, and then they started. "Do not look at us," they said to her, and she promised not to do so. Then they got into the harness and went off. So here they go. Now, the woman wished to see; so at last she made a little opening, and peeked. Lo, they were changed! Two great bears were pulling the sled. So they went along. "Now," said they, "get out, for the village is near!" So they got out of the sled, and they put on their best clothes and came to the village. "Yeq!" said they, "the Trĭ'gûdĭhltû'xûn that was lost is coming back!"

So they came into the village, and the Trĭ'gûdĭhltû'xûn saw her father and her mother again. Meanwhile the men had gone down into the kashime; and a fire was made in the kashime, and the bowls were brought in. Then, at evening, the boys went for water, and finally it became bed-time. Then they said to the strangers, "Do you sleep on the other side of the room." So they lay down on the other side. During the night some one awoke, and on the other side of the room there were some great bears. He lay down again; and when the people woke up in the morning, it was broad daylight. I don't know how many days they staid there, when one morning they made ready to go away. Finally they left, and passed out of sight of the village, and came to their own village. There they lived during the winter, and for a year more.

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Then the Trĭ'gûdĭhltû'xûn's older brother came over to them. Back in the grass he went, while those two were down at the river. Meanwhile he kept under the grass. There was no way for him to come out into view, because he was afraid. "They will kill me," thought he. So he gave a whistle. Thereupon the ones who were down in the river thought, "There is an up-the-river man come down here." They ran up the bank, and went off to the village up the river in the shape of bears. They had become full of rage. At last that woman's brother went into the house. She said to him, "What made you come from up the river? That means death for the village people up the river. Come," said she, "go and hide!" So he went out and went up the river.

After that, he was going along. He heard a sound, as though some one were coming. He got under the grass, beside the path. There he waited. Afterwards those men came along in the shape of bears. They were running, and they passed him. Their noses and mouths were covered with blood. He hurried on up the river, and went towards the village. It was gone! He hurried on. There among the houses all was in ruins. The path was covered with men's blood. Every one had been killed. He climbed up to his cache, looking for a bear-skin. At length he found one, and brought it down, with the teeth that went with it. He dressed it; and when he had finished it, he put it on. It fitted him. The arms and legs were just right, but the neck was a little too small. He searched for a piece for it, and finally found a scrap and brought it down. It fitted exactly. Then he put on the skin, and went out wearing it. He rushed around the village. Then he went away. He came to the village; and there the men were, in the water. He stood looking down upon them, and pushed back the hood.

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"Come, now," said he, "kill me also, for you killed all my neighbors!" Then he went up to one of them. They fought together, and at last he killed that one. Then he went to the other. So he killed them both. Then he went up the bank. "Well," said he to his sister, "I have killed them. Don't be sorry!"

How long they staid there I don't know. One day he said to his sister, "Your house is to be out there;" and he became a fox, and the woman became a mink, and they went into the mountains and made a house. The end.

13. "You smell of my Wife," a Girl's Adventure in a Family of Bears.

(Told by Julia Longman Cutter.)

Once there was a big village, and in it there lived a rich man who had three sisters. The two older sisters had a swing; and one day, when they were swinging, their younger sister came out and asked them to let her swing, too. At first they refused; but she begged them to let her swing, and finally they told her that they would put her in the swing if she would hold on tight. Now, the swing was on a high rock at the edge of the water; and she let go her hold and fell into the water, and her sisters were so frightened that they ran away. They ran for miles and miles; and finally the one who was ahead looked back, but she saw nothing of her sister: so she went on, and by and by she came to a heap of bear's fur. She searched through it, and found an arrow-head, and put it in her sleeve. Then she went down the hill, and soon she came in sight of a house. She went in, and found a man and two little boys, who gave her something to eat. When it came evening, they went to bed. In the night she was awakened by something sniffing at

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her, and she saw that it was a yellow bear. She went to sleep again, however; and when she awoke in the morning, she saw two little bears sleeping together in the room. Then she went to the door, and saw a bear fishing in the stream. She went to sleep again, and by and by the two boys woke her and gave her some fish to eat; and the man looked at her, and said, "You smell of my wife." The next morning the two boys told her that their father was coming after her to kill her; but they made a hole though the back of the house, so that she could get away, and she escaped. She found, however, that a great bear was following her. She ran very fast, and by and by she came in sight of a village. She screamed, "The bear is coming, the bear is coming!" and the men heard her, and got their arrows and spears and went out and killed the bear, and made a great feast for all the people; and she found that it was her own village that she had run away from; and there were her older sister and her younger sister. And she said to her older sister, "Why did you leave me?" and her sister answered, "I came back home again."

Now, it seems that the bear had had a wife; and his wife had turned into a bear and had gone up on the hill; and a man who was hunting had seen her and shot her with an arrow, and she had run away and died on the hillside; and the bear had smelled the arrow-head, and that is why he said, "You smell of my wife."

14. Young-Man Wolf and Old-Man Gull.

(Told by Blind Andrew, of the Kuskokwim.)

There was a young man who was not born, but who found himself full grown, lying under a spruce-tree He sat up, and found at his side a bow and arrows. There

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were also a fire-stick and a hunting-knife. "How shall I make a living?" thought he. He took up the things that were beside him, and set out to get something to eat. As he went on, he became very hungry, and made a camp, putting spruce-boughs around himself for warmth, and began to think whether he could make a fire with the fire-stick. At last he succeeded in doing this; but still he had no food, and he was hungry. He lay awake all that night, thinking how he should get something to eat. In the morning he took his bow and arrows, and started out to hunt. He climbed a hill; and when he reached the top, he saw that it was a fine place to hunt. He looked around and saw some deer; and, although it was the first time that he had ever seen any, he was not afraid, but went straight down to them, without making any attempt to conceal himself. He did not know how to use the bow and arrows; so when the deer ran, he threw down the bow and ran after them, and finally caught one by the neck, and strangled it, and put it on his shoulders and took it to his camp. On his way back, he picked up his bow and arrows and took them along with him. When he reached camp, he cut off the feet of the deer, and stripped off the skin, as one skins a rabbit. Then he tied a string around the ends of the hind-legs, and pulled them on for trousers, and wiggled himself into the skin. Then he ate some of the flesh to satisfy his hunger; but by and by the sun came up, and his new clothes began to shrink and grow stiff, so that he had hard work to keep the joints soft, so that he could move about.

After he had his clothing fixed to his satisfaction, he went off to look for a good place to live, leaving the deer-meat where the camp was made. He went on until he came to a fine river, and ascended it until he found

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a place which suited him. Then he made a winter house and a cache, and started in to get his living by hunting. He killed deer and bear by choking them to death. He took the meat and the skins to his house; and as his old garments wore out, he made himself new ones. He was an industrious hunter, and got abundance of meat and skins. He remained at this place all winter.

Toward spring he began to wonder whether there were any other people in the world beside himself; and he made up his mind that he would try to find out, and that he would never stop looking until he found some one. So he started off, walking day after day, and camping when night overtook him. One evening, as it was about time for him to go into camp, he came upon a water-hole, and concluded that at last he had come to a place where he should find human beings. So he hid his pack, and followed the path from the water-hole up the bank, and found that it led to a large house, like a kashime. At first he was afraid; but when he went in, he found no one inside. After he had waited a while, he heard a noise outside, and a little old man came in. This man turned and saw the young man; and at first he was surprised, for this was the first time that a stranger had ever come to his house. "My child!" said he; and then he told the young man that he had come because he had been wishing so earnestly for him. He had known of him, and showed the young man that he knew of all his adventures. Then the young man told the older one that he had come to him weeping, for his great desire for human companionship. The old man told him that he was to stay, and the fire should be made immediately. So the curtain was removed from the smoke-hole, but without the agency of hands; and in the same way wood was brought in, and laid for the fire. The young man

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wondered how this should be, but he said nothing. When everything was ready, the old man told the younger one that he was about to take a bath, and asked him to go out for a while; so he went out, and walked around, but found no house where he could go in and sit down. He looked through the grass that stuck out of the snow at the edge of the bank, thinking that he might find a path, but he found none. Finally, when he thought that the old man had finished his bath, he went back, and found that the coals had been thrown out and the curtain put back; so he went in, and found the old man there.

So they sat down together, and the old man told him all about himself and how he made his living. As they sat talking, the skin that covered the entrance-hole in the middle of the floor was pushed aside, and a delicate, white hand appeared, holding a dish of food, which the young man saw to be fine whitefish. The old man got down and took the dish, and the hand disappeared. The young man found the fish so good, that he ate it all; and then the old man took the dish and set it down again near the curtain, and the same hand appeared and took it away. The two men sat together for some time, the younger one wondering all the time to whom the hand might belong. At length the old man said that he was going out, but that the younger one was to stay where he was. The young man urged the other not to leave him; but the old man said, "No," that he must go, and that the young man was to stay, but that he would send two children in to stay with him, and that he must never leave them.

So the old man went out; and the young man sat for some time, waiting for the children to come in. At length he heard two children talking together outside, each urging the other to go in first. The house was of the kind that

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has the entrance in the middle of the floor. At last two beautiful girls came up through the entrance. They had bowls of food; and they went to the young man in the most friendly manner, and offered it to him, and sat down on either side of him. Neither of them said anything; and the young man said nothing, but he thought how kind it was of the old man to send in such beautiful girls, when he had been expecting boys. After they had eaten, they all went to bed.

In the morning they all got up, and the two girls went out; and when they returned, each brought in a dish of fish. When they had eaten this, they said that they would cook some more, and they went out again. While they were gone, the old man came in and greeted the younger one, and asked him how he had passed the night. "Why," said he, "I thought that you were going to send two boys in to stay with me. That is why I said that I would stay when you said that you would send in two children." Then the old man told him that the mother of the two girls would not show herself to him until he had taken the girls up to his own village and brought them back again. He also told the young man that all he would be expected to do while he remained with them would be to sit in the house and make a fish-net. The young man answered that he could not do this, because he was a hunter, and this was work to which he was not accustomed; but the old man said that he must do as he told him, "for," said he, "I have given you the two girls. This is the way we live, and you must do as we do." So he gave him some twine made of willow-bark, and showed him how to make a net, and told him that his own work was to go to the nets and take out the fish, and that he did nothing else from sunrise until sunset.

So after the old man had left to look after his nets,

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the young man set to work to make a net; but he found it tiresome, and after a little he stopped working and went out to see what had become of the girls. He went all around the place, looking for their tracks; and finally, under some overhanging grass, he found a narrow trail, which led him back, and up a little slope; and there he saw a house, with sparks coming out of the smoke-hole. He was curious to see the mother of the two girls, so he crept cautiously up to the top of the house and peeked down through the smoke-hole. He saw the two girls cooking some fish, and in one corner of the room sat a woman whose hair was so long that it afforded her a cushion. The young man took some snow and wet it in his mouth, and threw it down and struck her. Then he ran down off the house as fast as he could, toward the house where he had been at work on the net; but he heard the roar of water following him, and he kept on across the river, and up a hill on the other side. Still the water followed him up the hill; but just as he reached the top, it stopped; and when he turned around, he saw nothing but water where the houses had been, and three gulls flying around over the place. They flew directly over where he stood; and then he heard the voice of the old man, asking him why he had not done as he told him. Then they flew away, and the young man began to walk around; and soon he found that fur was growing out upon the back of his hands, and he turned into a wolf.

15. The Hunter and the Bear-Man.

(*Told by Stephen Morton.*)

There was a man who had a wife and two children. This man was a great hunter, and used to go out day by day, and leave his wife and the boys in the house,

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without company. His wife would sometimes ask him why it was necessary for him to leave them every day. "Stay at home with us to-day!" she would say, but he would never listen to her. "This is my job," he would say, "and I must attend to it." One day, after he had gone out to hunt, as usual, his wife was sitting in the house, sewing, when she heard some one coming, outside the door. She thought it was her husband, and went on sewing, but a stranger entered the room. He was a tall, dark man; and after he had spoken whith the woman a while, he asked her to go with him. "I cannot do that," said she. "I have a husband, why should I go away with you?" Still he urged her, and still she refused, and at last he rushed out of the house in a passion. After a little, she sent the children out of doors to play, while she herself kept on with her sewing.

As the boys were standing outside the house, they looked across the gorge, where the summer house and the caches were; and the younger one said to his brother, "See that thing under the cache! What is it?" — "It is a bear," said the older one. "Let's tell our mother!" said the younger one. "No," said his brother, "it will frighten her." So they agreed not to tell her; but when they went into the house, the younger boy forgot himself. Their mother asked them what they had seen outside while they were playing, and the older boy said that they had seen nothing; but a little while afterward, as they were playing about the room, the younger one exclaimed, "My, what a big bear that was that we saw under the cache!" So their mother began to ask them about it. Soon she put away her sewing, and went out to the cache that stood just behind the house, and brought in all her best clothes. After that, she washed her face and combed her hair, and made herself look as attractive as

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possible. Then she told the children to remain in the house, while she herself went out.

Toward evening her husband returned from his hunting. When he came in sight of the house, he saw no smoke coming out of the smoke-hole. "Surely," thought he, "there must be something the matter with my wife!" He went up on the roof and took off the curtain. Then he took some of the meat and fat, which he had tied up in a deer-skin, and let it down into the house, calling out to his wife to take it. But his wife did not answer; and one of the boys said, "Mamma is not here." So he went in and made a fire, and cooked some of the meat, and went to bed, thinking that his wife would soon be back. In the morning she was still missing; and he went out to his cache and got his hollow hunting-club, and melted some deer-fat and poured it into the club, to give it weight, for he had been looking around until he had found the tracks of his wife going down toward the brook, and beside them were the footprints of a man of great size. He followed them across the brook, toward the caches; and under one of the caches he saw a huge bear asleep, lying upon the remains of his wife. He came near to the bear, and the bear rose up to meet him. And the man stood and taunted him, and said, "Do the same thing to me now, that you have done to my wife. You have killed her, kill me too." Then the bear rushed at him, but he stepped aside; and as the bear passed him, he struck him with his club again and again, until he killed him. Then he cut off the bear's head and revenged himself upon the body, and began to wail for his wife in long-drawn cries. He cut off his own hair, and mutilated himself until his body was covered with blood. At length he looked, and found that fur was growing upon the back of his hands, and he and the two boys turned into wolves.

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16. The Knocked-down Mouse.

(*Told by Kate Phillips.*)

A little Mouse was sliding down hill all day long; and as he slid down, he lost one of his front teeth. And he went up and slid down again, and lost another tooth. He went up and slid down again, and lost one of his legs; and he slid down again, and lost another leg. And so he lost all his legs, and he had not a leg to stand on; and he went rolling down over the ice, and rolled into the water-hole. It was very deep, and there was ice at the bottom; so he rolled out, and went rolling up the path that led to the water-hole, until he heard some one talking. Then he saw a large house, and he rolled up the roof to the smoke-hole, and saw two old women who had his fore-legs, and two other old women who had his hind-legs, and two other old women who had his teeth; and they were using his teeth and his toe-nails for needles. He rolled down off the house and into the entrance, and got his feet and his teeth, and put himself together, and went outside in a passion. When he got outside, he saw that the ice had gone and that summer had come, and he ran away squeaking.

17. The Chief's Son and the Ghoul.

Once there was a large village where a chief lived who had two sons who were old enough to go out hunting. One evening, when they went to bed, they agreed to go out hunting together the next day; so in the middle of the night they got up and dressed themselves, and got their snowshoes and started out.

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They walked all that day; and when evening came, they made their camp, and the next morning they started again. Twice they camped in this way, and on the third evening they made their camp as usual; but the next morning when the older brother got up, he found that his younger brother had been eaten by mice and other small animals during the night. Then he wailed for him long and loud; and afterward he left him lying in the camp, and started on again. He walked all day, and in the evening he made his camp; and after he had built the fire, as he sat weeping for his brother, he heard a noise in the direction from which he had come; but he did not look up. Then some one said, "What is the matter? What are you crying for?" and he looked up, and saw his brother standing by the fire and smiling at him. "I thought that you were dead," said he, "and that you had been eaten up by the mice." — "You are mistaken," said his brother, "you only failed to tell me that you were going, that was all." So they had their supper and went to bed; and in the morning the younger of them got up, and found that the elder had been eaten up by the mice, too. And after he had cried for him, he left him lying in the camp, and went on.

At the end of the day's walk he made a camp; and no sooner had he made a fire and sat down, than he heard a noise. So he looked up, and saw that his brother was coming into the camp; and his brother said, "Why is it that you did not wait for me this morning?" — "Well," said the younger one, "I did not wake you up, because you had been eaten up by mice and some other little animals."

Now, the next morning the older brother got up and found that his brother had been eaten again; but this time he did not cry, because he knew that he would come

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to life again. So he left him there and went on his way, and did not stop to rest all day until he found a place to make his camp.

When he had found a good place, he camped and made his fire; and as he sat by the fire, he heard a noise again, as he had the day before, and looked up and saw that it was his brother. "Why is it," said he, "that you did not let me know when you were starting this morning?" — "Well," said his brother, "I could not let you know when you had died and were eaten by mice."

The younger brother was eaten three times, and the older brother was eaten four times, and after that it did not happen to them again.

So they travelled along without any more trouble until they came to the ocean. They went right straight out upon the ocean; and finally they stopped and said to each other, "We cannot travel together this way all the time." So the older said to the younger, "You shall go south, and I will go north. You must not look back when you have left me." So they left each other, and neither turned to look back.

As the older brother was going on his way, he saw something on the ice in the distance. It was too far away to tell what it was; but as he came nearer, he saw that it was a great sled loaded down with dead men, and that there was a little old man behind it. The sled ran as fast as though nine dogs were pulling it; and the old man had a hatchet behind his head, which he pulled out, and with it he attacked the young man and tried to kill him. But the young man was too much for him, and he was unable to kill him. By and by the young man took away his hatchet; and the old man said, "My grandson, I did not intend to kill you, I was just fooling. Sit on the sled among the dead people." The young

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man said, "Are you sure that you will not kill me?" — "I am sure," said he. So the young man got into the sled; and the old man pushed it, big as it was; and it ran along as easily as could be. In the evening they came to a kashime. There were no other houses, except a brush-house, standing beside the kashime. The old man took all the dead men into the brush-house, and the young man went into the kashime and fixed himself up nicely, as the old man had told him to do. Then the old man gave the younger one some king-salmon and some ice-cream, and everything that he called for.

After the young man had gone to bed, the old man went out and built a fire in the brush-house, and staid there all night; but he had told the young man not to go out during the night. In the morning the young man got up and found the old man sleeping, and he looked into the brush-house and saw nothing. The dead men had all been eaten up. He went back to the kashime; and by and by the old man woke up and came in and gave him food again, the same as he had done the day before.

Then the old man took the big sled again and went into the woods, and after a while he brought it back loaded down with spruce hens. He put these also into the brush-house. During the night he ate everything up again. The next day he remained at home all day; and the following morning he said, "My grandson, to-day there will be strangers here. I am glad of this." In the afternoon the young man went out and saw some strangers coming, all in line, with axes and spears in their hands, intending to kill the old man. The young man told the other that they were close to the place; and the old man dressed himself and put his girdle around him, and took his axe and went out to meet them. But he told the

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young man to stay in the house, and not to go out until the fight was over. Then they began to fight, and there was a great noise outside for a long time; and then the young man went out, and found that the strangers had all been killed by the old man. Not one was left alive. Then he helped the old man to put them into the brush-house; and there were so many of them, that it was late in the evening before they finished.

The old man staid in the brush-house again all night, among the dead people, and the next day he brought in another sled-ful of grouse. The day after that he staid in bed again all day, sleeping; and the following day he said, "My grandson, there will be more strangers here to-day, and you must fight them this time. I think you will be all right." In the afternoon more people came than the last time; and when they drew near, the young man went out to meet them and killed them all, as the old man had done. He filled the big sled with them, and brought it to the brush-house and put them into it; and the old man passed the night cooking them.

The next day the old man told the younger one to take the big sled and get some grouse. "Where can I find them?" said he. The old man said, "You will find them all in one tree. Take my arrow and shoot to one side of the tree, and they will all fall down." The young man went away; but he had not gone far, when he saw a big tree filled with grouse. Every branch was loaded down. There was one grouse larger than all the rest, sitting on the lowest branch. He had great eyes, and was looking straight at him. The young man tried to shoot him in the eye; but the arrow glanced upward, and did not strike him. But the other grouse all fell down dead, while the big one still sat looking at him.

He brought the grouse back to the brush-house and

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put them into it; and then he went into the kashime and found the old man there, but something was the matter with his eyes. "Grandfather," said he, "what is the matter?" but the old man did not answer. Then the young man remembered that he had shot close to the big grouse, and he told him about it; and the old man opened his eyes wide, and was sick no more.

The next morning the old man said, "We had better go to see your grandmother." The young man agreed; and the old man brought out the big sled, and fitted up a little place at the back with deer-skins, and had the young man get into it; and he put in a man's rib with the meat on it, and lashed it in so that it could not fall off. Then he hitched a great harness made of brown-bear skin to the sled, told the young man not to peep, but to keep himself under the skins, and started off.

In the evening they came to a house. Then the old man told the younger one to get out of the sled and tell his grandmother to come out and see the dead people; and the young man saw that the sled was full of dead bodies, but he did not know where they came from, for he had seen only one rib put into the sled. So he went into the house, and all at once he heard the old woman saying, "Here comes some fresh deer-meat!" but the old man said, "It is your grandson, you must not kill him." They unloaded the sled and went into the house; and the old people made ice-cream for the young man, and they began to eat the dead people, but they would not allow the young man to eat with them.

The next morning the young man said that he would like to go to see his father and mother; and they made two bowls of ice-cream for him, and put them into the sled, and made a little place for him in the sled, and the young man got in, and that evening he was at home.

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When he came near to the house, he saw some women crying, as though some one were dead. He left the sled in the woods; and when he tried to get into the house, he could not (for want of strength), so he fell head-first over the porch and fainted. When he came to himself, he found himself in bed, with his father and mother on either side of him. He opened his eyes slowly, as though he were at the point of death, and said, "Mother!" — "My son," said his mother, "is that surely you? You are out of your mind (Ni ye'gĕ tûxaiûðû't, qwûta')." — "No," said he, "I am not crazy, I am all right, but where is my brother?" His father said, "My son, your brother has been dead for a long time." Then he got better every day, until he was well, and they lived there together.

18. A Sentimental Journey.

(*Told by Walter, of Anvik.*)

There was a young man travelling down the river with his canoe full of his belongings. After about twenty-five days he saw a big kashime on the shore; so he got out and went up, but found nobody there. He lay down on the shelf and slept that night; and in the morning he got up and went on down the river for about ten days, when he saw another big kashime. Again he went up; but he found nobody, and he went in and slept on the shelf that night. In the morning he got up and went on down the river in his canoe for about fifteen days, until he came to the sea. "Where shall I go now?" thought he. So he went ashore to take a walk, and saw another big kashime, and went in and lay down, and went to sleep. Soon he heard a noise, and he got up to listen, and heard two girls talking outside; so he went back and

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lay down again. One of the girls said, "See that canoe, all full of things! Let's look in the kashime!"

So the two girls went into the kashime, and saw the young man asleep on the shelf; and one of them said, "Oh, my! what a fine young man! That's the one for you." But the other girl said nothing; and the one who spoke first said, "Let's go out and look at his canoe!" So the two girls went out; and soon the young man followed them, and found them looking at his canoe. "Well," said he, "what are you looking at my canoe for?" — "That is not your canoe, it is mine." Then he said to the girls, "I'd like to marry one of you." And the girls said, "Yes, sir." And he went to his canoe and took out a bag full of something, and drew out from it a little dog-skin parka, and handed it to one of them; but she said, "I dont care to wear a dog-skin parka. The other one, however, said, "I'd like to wear it;" and the one who refused ran away. So the young man said to the one who remained, "Do you want to go home too?" but she said, "I dont want to go home, because I like you." So he took her, and that night they slept in the kashime; and early in the morning the young man got up and took his canoe, and went off to hunt for seals. And he killed plenty of seals, and brought them all to the shore; and then he went back to the kashime and found that his wife had not waked up yet, so he went back to bed.

After a while his wife woke up and went outside and saw plenty of seals on the shore. So she went in and asked her husband who killed all the seals on the shore. "I killed them this morning," said he. "Oh, my!" said she, "that's plenty of seal." — "You better get up: it will take you all day to dress them." So they got up and went out, and worked over them all day, and they

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had plenty of seal-oil. When they had finished, the man said, "Who is that girl that came with you before I got married to you?" And she said, "That's my friend." Then he said, "Let's go to your home!" But she said, "I don't think I care to go back home, because, if you find my friend there, I think you will send me away, and then I shall be sorry." And her husband said, "No, I couldn't do that." So they did not go to the girl's home, but settled down where they were.

19. Fishing for Husbands.

(*Told by Walter, of Anvik.*)

There was a big family of girls, and the second sister was a wicked little thing. In the summer all these girls made fish-nets, and caught a supply of fish for winter use; and in the winter they made snares. So they kept themselves well supplied with food.

One winter the older sister made a fish-hook, and then she made a hole in the ice and let the hook down into the water. She felt something on the hook, and pulled it up, and found that she had an old wooden bowl. She let it down again, and felt something else, and tried to pull it up, but it was very heavy. So she pulled very hard, and at last she pulled out something tied up in a bag. She opened it, and found that there was somebody inside. She ran up on the bank; but some one overtook her and caught her, and she saw that it was a fine young man. "What are you afraid of?" said he. "I am afraid of you," said she. "Well," said he, "let us go down and get my things!" So she went down with him, and she saw that there was a good sled.

Then he got all his things, and they went into the

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house. And when the girls saw them, they all had a fit of bashfulness; but the second sister spoke, and said, "Where did you get your husband?" — "I caught him in the water with a fish-hook," said she. "I want to get one, too," said the second sister. Then they all went fishing, and all had good luck but the second sister. She got no husband, because she was not a good girl.

Now, the young men all went hunting deer, and they had good luck; and after the hunt they all went into the kashime. And that bad girl, made eyes at her brothers-in-law; and all her sisters said to her, "Don't make eyes at your brothers;" but she said, "I don't care." After that, she said to her oldest sister, "How did you get your husband?" And she said, "Well, you make a hole in the ice, and let your fish-hook down into the water; and when you get a bite, you pull hard; and if you find a bag on the hook, you must not be afraid, but open it right away." — "I'll do it," she said. So she went and made a hole in the ice, and let down her hook; and pretty soon she felt something on it. She tried to pull it up, but it was too heavy. Then she saw that it was a big bag, and she became frightened and ran up to the house; and all her brothers and sisters dove down into the water; and when she went to the house, there was nobody there. So she did nothing but cry all the time; and when it came springtime, she made herself a little house, but still she did nothing but cry all the time.

When it came summer, she saw a man coming in a canoe. "Why are you crying?" said he. "Because I want to see my sisters," said she. "Well," said he, "get into my canoe, and I will take you to them." So she got into his canoe, and he took her about one day's journey, and they came in sight of a big village; and she went ashore, and there she found the sisters that she loved.

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20. The Woman who frightened her Baby.

A woman gave birth to a child while she was out berrying. She laid it on some grass and went on berrying. Soon she came back and crept toward the child, and then sprang forward and cried "Ah!" to frighten it. Then she went away; but soon she came back, and did the same thing again. She repeated this performance four times; and the fourth time, the child changed into a little bird and flew away.

21. Origin of Languages.

"The Only-Man" was very wealthy, and had a great many sons. He made sleds and parkas of various patterns (like those now in use in different localities), and sent his sons away in different directions, giving each a sled and a parka, and telling him how to speak differently from the rest.

22. Spiders.

A woman and her son lived alone in the sky. The boy was a great hunter and killed many reindeer; and they saved great quantities of sinew, which the woman made into a long rope. She sewed her son up in a skin and let him down, and he became a spider.

23. Children and Giantess.

Some boys and girls were playing on the ice. "Hark!" said one of them; and they heard an old woman singing in the bushes. Soon she came in sight, and they saw

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that she was very large. She told them that she had plenty of nice things in her house, and that if they would wait for her, she would go and get them for them. They said that they would; and to make sure, she put all the boys into her parka and tied it up, and then took off her breeches and put the girls into them and tied them up, and went away. When she had gone, a little Bird came and sat on the outside of the parka, and told the boys that the old woman had lied to them. One of them told the Bird that he had some fine paint, and that if he would let them out, he would paint him in beautiful colors. So the Bird pulled at the string until he had untied it, and the boys came out and filled the parka with sticks and tied it up again. Then they let the girls out, and filled the breeches with stones and tied them up again; and then they all got upon the Bird's back, and he carried them to a distance, and they all sat down to see what would happen. Soon they saw the old woman coming back, followed by her slut. She had a large wooden bowl and a spoon; and she was singing, "Now I shall have some nice brain-soup!" When she came near the parka, she called out, "Here are the nice things that I promised you!" and then she took her knife and slit the parka open, but found nothing but sticks inside. Then she went to the breeches and cut them open; but her knife struck the rocks, which dulled it. One of the boys laughed so loudly that she heard him; but the ice had now melted, and there was a stream between them. So the boys mocked her, and told her that if she should drink the water up, she could get them. She put her mouth down and drank in one place, and the water went down a little. Then she drank in another place, and it went down still more. Then she drank in another place, and it all disappeared, so that she might have got them;

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but the effort proved too much for her, and she burst open; and out of her came white whales, ling, pike and all kinds of fish, men's bones, and other things. The children were changed to birds and flew to her house, where they saw a great many bones of men and boys and girls.

24. How the Boys escaped.

Two boys were shooting with arrows, and the arrow of one of them was lost; and they searched for it, and found a house, and went up on the roof. Down there on the floor, in a big bowl, was some ice-cream; and they went into the house and ate it. Then one of them got under a stone, and the other got under a pillow, and there they staid. Soon some one came stamping in. And she kicked the bowl, and said, "Who ate what was in you?" — "There's one of them under that stone, and the other is under the pillow," said she, and she swallowed them. And they were in her belly. Then one of them took out a little knife, and the other took out a little whetstone, and they cut open her stomach and jumped out.

25. Little-Hawk.

Some Hawks sat in the shelter of a spruce. There were five children in the family, and with the mother they were six. They were hungry; and in the morning, before sunrise, the mother flew off to get mice for the children. She caught an abundance of mice, and put them beside her children, and tore them in pieces for them. "Come," said she, "rejoice!" and she sang for them, —

"Aiyuwo'ma, yûka'iûq cĭk.
Tcimû'qtiya'xya tätlie'myûnû'k ka."

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A Raven flew to the top of the spruce and spoke to her. "Oh, you don't love them very well!" said he. "Say, do you teach them well to eat only dog?" The mother answered him angrily. "You scoundrel! Your children eat nothing but dog, my children eat only animals," said she. Then Raven flew away from up there, angry.

26. How the Fox became Red.

A Fox was going along. Hungry he was as he went along. Presently he saw yonder a brood of goslings, and their mother too, going with them. So he ran after them, and began to sing. Hungry as he was, he sang while he ran, —

> "I shall have your tender breast-bone to sleep on!
> I shall have your tender breast-bone to sleep on!"

Then they came to where there was water, and right in front of him they plunged in. Close to the edge of the water he walked along slowly in a rage; (so that) he turned red all over, except that the tip of his tail remained white.

27. The Old Woman has Spring-Fever.

There was once an old woman who lived by herself. One day she washed her hair; and she left the water on the floor and went outside, and saw that it was spring. She went up on the top of her house, and saw the geese coming, and she sighed deeply. She saw another flock coming; and she said, "I wish that I had some goose-gizzards to eat!" and as she said this, she fell through the smoke-hole into the bowl of water that she had left on the floor, and was drowned.

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28. The Little Girls and the Mink.

There were three little girls who lived in a little house. One of them saw a Mink coming. The Mink said, "Girls, there is a big man coming;" and these little girls were afraid, and ran into the house and told their grandmother; and their grandmother said, "Girls, run into the woods!" So they ran into the woods; and the big man came up and said, "Mink, where are the girls?" and the Mink did not answer. And the big man said, "Mink, I will kill you!" and the Mink ran into the woods.

29. The Raven Woman.

Once there was a Raven woman walking along by a river; and she came to a big village, and found a young girl, who asked her to her house and gave her something to eat. In the same village there lived a rich man; and when the people were hungry, they went to him, and he gave them whatever they needed. The young woman went to him and got some fine clothes for the Raven woman. In the same village there lived an old Raven man, who had no house, and staid in the kashime all the time. One night he said to himself, "I should like to go into the house where the Raven woman lives:" so he went in there, and took the Raven woman for his wife. And the next morning, when the people in the house got up, they saw the Raven man, and told him to leave the house; and he began to cry, and to say, "I like this woman very much. Why do they tell me to go out?" Then he went out sadly, and went to the kashime. The next night he went into the same house, and took the woman outside, and they went far away together; and

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when they reached the foot of a high mountain, they made a house and caught plenty of fish.

One day they saw a young man coming; and he said to them, "I will be your son;" and they agreed, and he worked for them. After a while he went away; and when he came back, he brought a woman with him, and they lived there always.

30. The Fish-Hawks.

(From Tanana.)

There were two brothers who went out to hunt; and the younger found a nice young girl, and asked her to be his wife. She said, "Yes, I will go with you." Then they went home; and his brother said, "I will take your wife away from you." He answered, "No, you will not. I want her for my wife." — "Well," said he, "if you want her, go a long way off, and you will find a high mountain." And he said, "Yes, I will go, because I want my wife." So he went away, and came to the mountain, and went up the mountain, and came to a tree that had a big nest on it; and when he climbed up to it, he saw a little girl and a little boy in the nest. He killed the boy, and asked the girl where her mother was, and her father. She said, "My mother and father have gone out to hunt." And he said to the little girl, "I will not kill you, but I will ask you what time your father and your mother are coming back." She said, "It will rain when my mother comes, and it will snow when my father comes." And he said, "Now I will hide;" and she said, "I think that when my father comes, he will kill you." It was the Fish-Hawk and his wife. When her mother came, she cried, "Oh, where is your little brother?" and the little

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girl said to her mother, "He fell down and killed himself." — "Oh," she said, "who, who? Where is my dear little boy?" And while she was crying, the youth killed her; and after a while the father came, and he said, "Where is your mother?" The little girl said, "She has not come back yet," and he was very angry. And the young man killed him, and the little girl too; and afterward he went home and asked his brother for his wife, but his brother refused; so he killed his brother and took his wife, and was very happy because he had her to live with him again.

31. The Old Woman and the Singing Fish.[1]

There was once an old woman. She worked on alone, and in the summer she fished with a net, and (so) had plenty of fish. She cut them and hung them up and dried them, and put them into a cache, — a grass cache which she had. Now she had plenty of food, and, having plenty of food, she was glad. It came on winter, and she did her cooking. She cooked only the bones, even though she had plenty of food. "I shall be short in the winter," thought she. Once in a while only, she made ice-cream (vwă'nkgyûk). This she ate occasionally.

Now, once at dusk she took off the curtain from the smoke-hole and made the fire, and she put the pot upon (or against) the fire, and cooked (her food) and dished it up. "Now, then," thought she, "that's all. I will put on the curtain and go to bed." So she threw her fire out at the smoke-hole, and went out to it. She went up and put on the curtain. She went to the door and stood still, as if she expected to hear something. She listened care-

[1] Few stories contain so many of the details of the monotonous every-day life of an old Indian woman in so short a compass as this one does. It gets its point, to the Indian, in the haste with which she makes ready to see a man.

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fully, and thrust her fingers into her ears and drew them out again, to better her hearing. Then she heard. She heard some one singing, and ran in at her door. She thrust her hand under the shelf for the wash-bowl. She poured water into it, and washed her face and combed her hair, and finished her toilet. She reached out and got her bag, and took out the clothing that was in it, and put on a fish-skin parka and went out again. Presently some one sang; and she went in and took her place on the shelf, and busied herself spinning sinew thread on her fingers. Just a little while she sat there. Then she went out again. Again she listened. From the same place came the sound of singing. Then the old woman thought, "I don't believe it's a man." She went downstream from the house. She looked down also at the edge of the water, and saw a little fish. It sang as it swam around. She caught up a stick and threw it out upon the bank, and went back and entered the house. She staid there a little while, and went out again. Everything was quiet. "It must have been a man," she thought. She went in again and ate something. She sucked in some ice-cream, and felt lonesome. She cried, and went into the woods.

32. The Grand-Daughter and the Beads.

There was an old woman who had a grandchild, a girl; and they lived together, and fished in front of their house, the year round. There they lived. They had a fine place. The girl grew to be quite large, and worked with her grandmother. She was old enough to work, and her grandmother was grateful. Now, there came a time when her grandmother said, "My grandchild, go and look down the river!" So she went down the river from the house. There she walked along the bank; and there she saw

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where houses had been, no one knows how long since. She went down where it appeared that a house had been. She took a little stick and went poking around with it. "What's this?" thought she, and she was glad. She ran back to her grandmother. She ran into the house. "Grandma," she said, "how pretty this is!" — "Why, why!" she said. "Why, my grandchild!" she said, "that was where your grandfather's village was long ago. It used to be his," she said. Then she bathed her, and combed her hair, and dressed her in fine clothes, and that bright ornament hung upon her hair. "My grandchild," she said, "go get some water." So she took her pails and went to the water-hole. She dipped one full of water and the other half full, when she thought she heard something. She listened, and (it was) some one coming from below. She took a good look.

There was a big sled with dogs, — three of them. (The man) stopped in front of her and spoke, and said, "Û'kgo yu'go." But the girl did not understand him, and he went away, and she took up her pails and went up. She went in to her grandmother. "Grandma," she said, "a man came to me with a big sled and dogs, and said, 'Û'kgo yu'go' to me." And her grandmother said, "Why, why! It is the beads only that he was saying that he wanted. My grandchild," she said, "go take off the curtain. Let's make the fire!" she said. So she went out and took off the curtain. She threw down the wood and made the fire, and her grandmother put on the pot, and they put their meal into it and cooked it; and the poor old woman said, "Come, my grandchild! that's all, put on the curtain." So she put on the curtain, and they ate their meal and went to bed. They woke up in the morning; and the grandmother said, "My grandchild, go and get some more water. Now, if you see a man, if he says 'Û'kgo yu'go'

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to you, give him (the beads)." She went to the water-hole, and saw the man again. He came up to her, and his sled was full of things; and the man spoke, and said, "Û'kgo yu'go." She gave him (the beads), and he ran off. The girl ran up to her grandmother. "Grandma," said she, "hurry!" And they took the sled up, and put the contents into the house, — oil and fat; and they became rich. She was glad, that poor old grandmother, because she was thankful. And there they lived.

33. The Adventures of a Mouse.

A Mouse was going along on the shore of the ocean, and at last he became tired and swam in the ocean a night and a day, and at length he became exhausted. Ten days and nights (passed), and he saw a piece of bark floating on the water. He climbed up upon it, and went to sleep, and I know not how many days it was that he was asleep. And then he awoke. The bark was bumping against the shore with him. He looked up at the land, and saw a house above him. There were two girls playing, and he went ashore and went toward them. Now, they were making a little house, and suddenly he ran out in the shape of a Mouse. Those girls caught sight of him; and one girl seized a stick and struck at him, but she missed him; and he hid, and ran toward the house. And he looked and saw a cache, and climbed up upon the ladder (a notched stick), and went in and got some dried whitefish and oil, and came down, and carried them away from the house, and took them to the bank. He kept going along the bank, and missed his footing and fell down; and the dried fish fell on him, and he died.

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II. — TEXTS.

4. The Sun and the Moon.[1]

Kai qötco'q qöðûo'n, trûn'nĭ'. Kehlû'kû yurzyé' äqû'hl-
Village large there was, they say. One family of children then

tdĭk yit dĭtltçë', tci'dlûkai tënnĭ'qën, qa'vwû ta'rdzrû yĭhl
there lived, boys four, their younger sister also

gĭhlosna'llŭ.
the fifth.

Äqäqû'hltdĭk nö'kâihlon trĭ'gûdĭhltûq. Qane'kën loñën
Now, the woman did not want to marry. Strangers many

5 yĭhl qaiyûkû't qaiyoxwondûdĭhl; kai yitqwûta'n yĭhl,
also wanted her they came to see her; village people also,

dählĭnnĭ" trĭ'gûdĭhltûq. Yitho'itsû qwûtdĭgä'hl nö'koĭhl-
but she did not want to marry. And at length the women

tä'hlnĭ tci'dlûkai yĭhl kai qwûta'n qoqûhljre'k. Yitho'ĭt-
men also village people took partners. And

sûn' sû'xûhltdeo'n nĭñûkhâ'gö nâä'i yĭhl do'ĭhlto'l yĭhl
it was dark on the earth sun also moon also

kokwû'l ûqä'ĭ.
none because.

10 Yitho'ĭtsûn' ëyû'kûn nö'kâihlon yû'qai täçdo'; qane'kën
And that woman there lived; strangers

ûkwû'l, kai yitqwûta'n qai'yinĭhla'n ûkhwû'l. Yitho'ĭtsûn'
none, village people notice her not. And

nië'ûxû k'âidâi'q ĭnnĭ" qa'iyinĭ'hlûa'n ûkhwû'l tsûqöyĭ'hl,
outside she walks although, they notice her not at all,

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[1] Story numbers in Texts refer to corresponding numbers under I (English Versions). For translation of this tale see p. 21.

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giye'n qa'vwû ŭ' qaidlä'ntsûn. Ŏqŏqŏyĭ'hl tçûta'ñûç vwû
others their wives being. Now, at night her
tçĕ'' ûtrĭhlnĭ'q wŭhlĭählţû'ñtsûn. "Qane'kĕn ûkhwû'l, tdŏva'
head some one scratched, she sleeping. "Strangers none, who
go'û dĭta'n?" ĭne'ûðĕn. Dählĭnnĭ'' yiyĭ'hl qänna'iq. Ût-
this does?" she thought. But with him she spoke.
dûwĭ'ntûtoq yûqho'tsû dûtûçt'a'n, ĕyû'kûn tce'dlû qwû'tdĭ-
Daily the same he began to do, that man who
5 noûdo'yĭn. Ä'ntra vwû kai'n' y'ieçtlû' hŏk'û'. "Tdŏva'
came in. As her husband he became like. "Who
go'û dĭta'n?" ĭne'ûðĕn. "Qwĭhltçĭ'gû kai yit-qwûta'n
this does?" she thought. "All village people
qa'vwû ŭ'ûkai qaidlä'n, sĭ'axa zro vwû ŭ' ûkhwû'l," ĭne'-
their wives there are, my older brother only his wife none," she
ûðĕn; "qane'kĕn yĭhl ûkhwû'ltû," ĭne'ûðĕn. "Gĭtçŭ'çkû
thought; "strangers also since there are none," she thought. "A feather
vwû tçĕ'ûxû ĭtätltcĭ'ç yitho'ĭtsû trähltçĕt tçûqûtäçdätltû,
his hair I will tie (into), and kashime when they come out of,
10 tdŏva' ĕcrĕ''elû' tçĕ'ûxû ûtĭ'dĭtcĭ'ç vwâ'kâ qe'nätlĭ'hl,"
who it may be hair tied for I will look,"
ĭne'ûðĕn. "Gĭlû, qa'iyinoñûdo'ĭhl; gĭlû' wŭhlûnähltû'ñ,
she thought. "Come, go into the kashime! come, go to sleep!
sĭtdetdu'gŭ wŭ'hlaqa," yĭ'hlnĭ, yi tçĕ'ûxû ûgĭtltcĭ'çtsûn.
I too am sleepy," she said, his hair having been tied.
Yitho'ĭtsû qa'iyäntûðiyo ĕyû'kûn tce'dl, yitho'ĭtsû wŭhl
And he went into the kashime, that man; and sleep
a'ĭtdû no'ûntĭtlnĭ'ñ, qo'yoûdĭhla'n tsûqŏyä'n'. Äqäqû'hltdĭk
without she remained, thinking only. Then
15 yi'tĭtlkhwo'n, yitho'ĭtsû tçûneyo', yitho'ĭtsû qû'tdĭ yû'q
it became light, and she went out, and their house
qwûtdo'i noĭta'ûðût.
doorway she stood.

Ŏqŏqŏyĭ'hl[1] ça'ntrûtĭðudä'thl, äqû'hltdĭ tci'dlûkai ça'n-
Then when as we got out, then men

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[1] See p. 22.

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qûtĭðûdä'thltsû qónĭhla'n, ĭnnĭ'' qa'vwû tçĕ'ûxû ó'xó ko-
going out she sees, but their hair in
khwû'llû. Ŏqŏqŏyĭ'hl vi'axa tçûnehltló'q. Yi'nihla'n,
nothing. Then her brother leaped out. She saw,
treða' vwû tçĕ'ûxû ûgĭ'çûtcĭ'ç. Vwiyĭ'hl sû'qûhldehltlĭ'tç,
behold, his hair tied. With her darkness,
vwû nan' tcĭ dĭ'tûk'û'sr, qû'hltĭ wi'yeqŏdo'ĭdlnĭ'ñtsûn.
her face too became red, then she being angry.

5 Yitho'ĭtsû dran ûqû'hltĭk qwû'tdonyä'llyaiq vwû tda'gû
And daytime then she brought in her parka
nne'gû ghwŏsr vŏ'xŏ khwû'l i, dezre'n-yiä'n' tdû''û.
fine dirt on it none the one, beautiful only parka.
Gŏk'ŏ'q yĭhl, ga'gû yĭhl qwûtdonye'llyo, qûça'gĭtzû qŏyĭ'hl,
Fat also, berries also, she brought in, she did not speak also,
von yiyĭ'hl qûnna'iq ĭnnĭ'', yitho'ĭtsû nóqŏtĭðokwo'n qoño',
her mother with her spoke although, and she made a fire while,
ăqû'hltdĭ ûtdetdu'gŭ tû'nûqotĭ'tltăn, ĕyû'kûn nó'kâihlon.
then she also took a bath, that woman.

10 Ăqăqû'hltdĭk nû'çûtle'n tdû''û nne'gû yĭt, khatrĭ'k qó-
Then attired parka fine in, moccasins
yĭ'hl, ăqăqû'hltdĭk wă'nkgyûk gon ni'yinekwón tdi'axa
also, then ice-cream this she puts her brother's
tço'g wiyĭ't, yitho'ĭtsû tavwă'sr ĭhltcĭ't, yitho'ĭtsû û'tdĭ
bowl into, and dressing-knife she took and her
ma'mû niyû'kû qant'di'yinäçto'tç. Ăqăqû'hltdĭk yitho'ĭtsûn
breasts within (the parka) cuts off. Then also
wă'nkgyûk yûk'û'dzûdiye'çtlo' yitho'ĭtsû yina'nyieçtçĭ'q
ice-cream puts them upon it and sticks (in each)

15 k'a'iûxûnne'dû, yitho'ĭtsû qa'iyie'tĭðokhwo'n. Ñŏo't tû'-
an awl, and takes into (the kashime). Yonder
kûtdĭnĭhlnĭk. Treða vi'axa nĭnnû'kû ðĕtdo', yûq nne'dzr,
she straightens herself up. Lo, her brother back there is, house middle,
yitho'ĭtsû yó'xó diye'ðokhwo'n.
and by him she places it.

"Ñŭn hlŏ''ŏ-tcĭ a't dĭ'nĭtan," yĭ'hlnĭ. "Ăgûde' nĭñûkhâ'gŏ-
"Thou truly that didst," she said. "Well! on the earth

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qwûtdé'nna qaiya'qa ûmmŭ' ito'ĭlä'hl," yĭ'hlnĭ. Yitho'ĭtsû
people for them sickness there will be," she said. And
çantû'çiyo, yitho'ĭtsû aiyû'kû ye'gû taðiyo', ŏqóqŏyĭ'hl
she went out, and yonder there she went, and then
qogĭtĭ'ðûon. Yitho'ĭtsû vi'axa yĭhl û'tdĭ tda'gû no'ûndo'ĭ l-
the sun rose And her brother also his parka put on,
(i. e., she ascended as the sun).
tcĭ'ç, tdû khatre'gû tcĭn, gûk'û'ç zro yenetû'ðû, ûnato'dzûn'.
his moccasins too, the "side" only he put on, in his haste
(i. e. *one*) (lit., hurrying).
5 "Sĭ ta'rdzr qwûta' sŏ'xwŏtaðiyo'," ĭne'ûðĕn. Yitho'ĭtsû
"My sister perhaps has escaped me," he thought. And
ûtdedu'gŭ taðiyo', do'ĭhlto'l äçtla't.
he too went, moon he became.

5. Raven Tales.

(*a*) *How Raven brought Light.*[1]

Kai qŏtco'q qóðûo'n, trûn'nĭ'. Dé'nna lo'ñtsûn kai
Village large there was, they say. Men being many village
óqótco'q. Trĭga'rzrĭhltûq,[2] trûn'nĭ', nó'kâihlon getdi'
big. Some one who would not marry, they say, a woman very
ñĭzre'n. Vwĭ thó' getdi' qwóskha' ñĭlä'n, trûn'nĭ', vwĭ
beautiful. Her father very wealthy is, they say, his
10 tçû' an trĭ'gûdĭhltû'q. Kai qwûta'n yûqho'tsû tci'dlûkai
daughter who she did not wish to marry. Village people all men
qai-yûk'û't-nóqwŏdĭhltyä'q. Gĭlûqdoñyé'' tcrŭtcr qo'nqûdû-
they-her want-try hard to get. Some of them wood brought,
dĭ'hl, yûq qoĭdtó'qsn nûqa'iyidila'iq. Eyû'kûn trĭ'gûdĭhl-
house upon roof they put it. That who-does-not want-to-
tû'xûn tçûttĭ'llokwâiq. "Gan dla'i i dûqûhla'n?" yĭ'hlnĭ.
marry runs outside. "What for it do they get?" she says.
Qwûtdi'yidĭñĭ'hl, qwûtdontûtdo'ĭq. Tci'dlûkai yûqho'tsûn'
She throws it down, (and) goes in. Men all

[1] For translation see p. 22. [2] See p. 23.

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Ítätltcĭ'hl-k'ût, sĭtde'nna'xû-ĭtätltcĭ'hl-k'ût dûqaihla'n, ĭnnĭ'
I-will-get-I-want, I-the-one-I-will-get-I-want they do, but
viyä'n'. Ĕyûkû gĭlû'qdoñyĕ'' tĭðûo'n yĭhl qa'i-yi-thŏ'-ŏ'qwŏ-
no. They some of them fish-trap with they-her-father-for-
tĭgä'çtlo ·ĭnnĭ'', dählĭnnĭ'' viyä'n'. Ĕyû'kû kai qwûta'n,
set it even though, yet no. Those village people,
"Toĭto' an," qă'yĭhlnĭ. "Ño getdi' an vwĭ'trûnĭçûne'k,"
"Enough her," they said. "Aw, very her we can't get,"
of much
5 qă'yĭhlnĭ. Qwûtdĭgä'hl giye'n nŏkâihltä'hlnĭ qûhljre'q,
they said. At length other women they took,
trŏqaidtû'q ĭnnĭ''. Yitho'ĭtsû gĭtdĕ'ûxû kai qwûta'n tcĭ
ill-favored even though. And other where village people also
qa'i-yoxo'n-tûçûtdĭ'hl, ĭnnĭ' viyä'n', trŏqŏzro'. Gĭlû'qdoñyĕ''
they-her-to-came; but no, indeed! Some
xûnno'i â'kâ qûtdûdĭ'hl, ĭnnĭ' viyä'n'. Ka'i qwûta'n an
deer for went, but no. Village people her
qai'yännûqûdĭ'denĭ'gû, "Toĭto'," qa'yĭhlne'dtsûn. Ka'iûqtoq
they quit, "Enough," saying. Villages
10 qwûta'n yûqho'tsûn qa'iyoxo'ntûçûtdĭ'hl ĭnnĭ', enne'dzû kai
people all they to her came yet, northern vil-
lages
qŏyĭ'hl, too'dzû kai qŏyĭ'hl, "Sĭtde'nna'xû ĭtätltcĭ'hl k'ût"
and, southern villages and, "I'm it I will get I want,"
qa'yĭhlne'dtsûn, ĭnnĭ' viyä'n', ăqăqû'hltdĭk "Toĭto'," qă'yĭhlnĭ.
saying, but no; then "Enough," they said.

Ñiyû'kû qûhltĭ trähltçĕ't, yŏqgŏtsi' dĕ'nna ðĕth'ăn.
Inside now the kashime, Raven man is.
15 Ŏqŏqŏyĭ'hl qo'yodĭtĭtla'n an yŏqgŏtsi' ðĭhlxă'hltsûn. Tçĕ't-
And he begins to think he Raven, it being dark. All
dûtûqûdlĭñû'ç wŭhlnehlte'llû qo'yoûdĭhla'ntsûn. "Dĭ'ñĭta
night long he sleeps not, thinking. "Let
sĭtdetdu'gŭ vwû'nĭðĭsto'xû," ĭne'ûðĕn. Yitqo'ño sû'qûhltdeo'n
me too try (I will)," he thought. Meanwhile it was dark
qoño' go'ût dûqûta'n. Aqăqû'hltdĭk tçûta'ðiyo. Yitho'-
while these things they were doing. Then he went out. And
ĭtsûn ta'-a-ðiyo, sû'xûhlto'xû sû'xûhltdehltlĭ'tçtsûn ĭnnĭ''.
he we-e-nt, dusk darkness although.

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Nǎâ'i ûkhwû'l do'ĭhlto'l yĭhl, sû'xûhltdeo'n tsûqŏyä'n', ĭnnĭ'
Sun none moon also, dark altogether, yet
xǎho'ĭhl. Qoe'nĭhlnûq toq, noĭto'q tsûqŏyĭ'hl, dĕ'nna
he goes. He is tired when, he flies also, man
ändûla'iq tsûqŏyĭ'hl. Vwû tsŭ'nû ûmmŭ' toq, dĕ'nna
he changes to also. His wings painful when, man
ändûla'iq, vwû tçŭ'n yĭhl ûmmŭ' toq, noĭtŏ'q. Qwûtdĭgä'hl
he changes to, his legs also painful when, he flies. At length
5 vwiyĭ'hl qaitĭtlû'an ä'ntra yi'tĭtlkhwo'n hûk'û', yitho'ĭtsûn'
with him it grew light like it will dawn as if, and
qwûtdĭgä'hl ä'ntra dra'n qa'idlûû'ntsûn. Ŏqŏqŏyĭ'hl kai
at last like day being bright. Then village
qŏtco'q ĭhltço'n, noĭtŏ'q qŏyĭ'hl, dĕ'nna lo'ñtdû qaidlûû'n-
big he saw, he flies while, men where many it being
tsûn. Ăqăqû'hltdĭk dĕ'nna änçûla't, kai nĭhlko'tsûdû,
bright. Then man he became, village near to,
yûû'n taðiyo' kai qwû'tsûn'.
yonder he went village toward.
10 Dĕ'nna[1] toq neyo', ĭnnĭ' qa'yûkûtlne'gû, dĕ'nna loñ
Men among he went, but they are not aware, men many
ûqăĭ'. Ĕyû'kû kai qwûta'n qa'iyeneûðĕ'ntzûn'. Ñŏo'
because. Those village people do not think about him. Yonder
yitqo'ño trä'hltçĕt tcoq qedlä'n, yit qoo'sn tcĭ yûq qŏtco'q
meanwhile, kashime big there is, there beside also house big
qedlä'n, qo'xoĭdtû'kû tcĭ tcrŭtcr qo'ndûxaio', vwû tcĭ'
there is, above it also stick set up, its end
nĭhltrĭç nĭ'koxwûn yĭhl qûçûtcĭ'ç, ä'ntra vŏ'xŏqûtdedtre'.
wolverene-skin wolf-skin also tied, like a flag.
15 Ĭne'ûðĕn yŏ'qgŏtsi', "Trĭ'gûdĭhltû'xûn qavwi yû'q qŏyä'n'
Thinks Raven, "Those-who-don't-want-to-marry their houses only
noûta'dz dûqaidta'," ĭne'ûðĕn. Qŏ'xŏûo't nĭhlkŏ'dzûdû
like that are," he thought. Beside it near
nĭneyo'. Tûka'ndûðût, qŏnĭhla'ntsûn, yitho'ĭtsû tça'ntrût-
he went. He stood, looking, and there came
dûdĭ'hl yûq qo'ĭtsûn' lo'ñĕn nûqo'ûnĭ'qtsûn, nŏ'kâihlon
out house from many about their work, woman

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[1] See p. 24.

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yĭhl tçûxaiho'ĭhl, nŏkâihlon qwûta' ñĭzre'n tĕ qŏta'ðiyo'tsûn,
also came out, woman how beautiful water going for,
gĭ'tsûxaitdû''û yĭä'n' yĭt, vwăhntdo'n nĭ'koxwûn getdi'
marten-skin parka only in, the ruff wolf very
vó'xû'ûdeñña'ðû. "Ăgûde' an trĭ'gûdĭhltû'xûn," ĭne'ûðĕn.
long fur. "Well! the don't-want-to-marry," he thought.
"Dĭ'ñĭta-tcĭ' nta'dz tdŏ'xwŏûtlya'xûn," íne'ûðĕn. Yitqo'ño
"Best how I shall act concerning her," he thinks. Meanwhile
5 ñĭtçĭ'ñû tçata'ðiyo' nŏ'kâihlon, tĕ â'kâ. Eyû'kû qa'vwi
down she went woman, water for. There their
yû'q qwûtdo'i tlóqtä'hl nûxaidtcĭ't. Ñĭtç'ñû vwŭçt'o'xû
house doorway mat hangs. Down bank
qŏnû'xûhlĭ' xaiyo' ĕyû'kû nŏ'kâihlon. Yitqo'ño qwûtdo'i
behind went that woman. Meanwhile doorway
nû'ellŭkgŏk tsĭ'vwûĕl ä'çtlat, yitho'ĭtsûn tlŏqtä'hl xûttû'kû
he rushed into spruce-leaf he became, and mat interstice
n'dûne'ûxûhl, tsĭ'vwûĕ'l ñĭlä'ntsûn. Yit yûqho'tsû dĭ'ñĭta;
he fell into, spruce-leaf being. There just so he remained;
10 ŏqóqŏyĭ'hl qwûtdo'i no'ĭndiyo' nŏ'kâihlon, tĕ xûllä'hltsûn,
then doorway came to the woman, water carrying,
tcrŭtcr tĭ'ñĭhl yurz yĭhl yästsŭ'n ûxûko'ĭhl. Yä'dzûgantĭtlne'k,
wooden pail little with other side she carries water in. She was about to push aside (the curtain),
qŏyĭ'hl tĕ ye' dû'xaiûxû'hl i tsĭvwûĕ'l. Yiyĭ'hl tĕ ye'
when water in fell the spruce-leaf. With it water in
ûxûlĭ'hl tdĭ yûq nĭnûĭ'ddiyo'. "Tĕ täsunĭ'hl," nnĭ'. Tĕ
floating her place she returned to. "Water I will drink," she said. Water
tĭðûnĭ'hn yĭhl, yiyĭ'hl gĭtĭtlnû'k i tsĭvwûĕl. "Uñnû!" nnĭ';
she drank also, also she swallowed the spruce-leaf. "My goodness!" said she;
15 "si ða'gû yû'kû ûmmŭ'," nnĭ'; "kgĭ'tdĭnĭ'dzû yĭhl gĭta'ðĭ-
"my throat inside sick," she said; "grass also I swal-
nû'k," nnĭ'. Von yĭ'hlnĭ. "K'wŏçĕ' vwiyû'kû nĭ'ñĭhlan?"
lowed," she said. Mother she told. "Did inside you look?"
nnĭ'. "Gĭtde't hĕ?" yĭ'hlnĭ. "Ño, viyä'n'," yĭ'hlnĭ.
she said. "Very bad is it?" she said. "Why, no," said she.
"Kgĭ'tdĭñĭ'dzû kgĭ'dzû ä'n i," yĭ'hlnĭ. Yitwĭ'ntûdû qŏyĭ'hl
"Grass little only it," she said. Next day at
yĭtlkwo'n, tdĭ ño'n â'kâ-qûnnai'q, trûn'nĭ'. "Năă'," yĭ'hlnĭ.
daylight, her mother she called to, they say. "Ma," she said.

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"Nta'dz dĭ'sta?" yĭ'hlnĭ. "Sĭ vwŭt hlo-tcĭ' ñĭtco'q," yĭ'hlnĭ.
"How am I?" she said. "My belly truly is big," she said.
"Nta'dzû qo'xwû'?" yĭ'hlnĭ von. Ûmmŭ' qwûta'," yĭ'hlnĭ.
"What for?" said mother. "Sick perhaps," she said.
"Ño viyä'n', ĭnnĭ' sĭ vwŭ't ñĭtco'q," yĭ'hlnĭ. Yitwĭ'ntûdû
"Why, no, but my belly is big," she said. Next day
tcĭn[1] tdĭ ño'n â'kâ-qûnna'iq. "Nää'," yĭ'hlnĭ, trûn'nĭ'.
again her mother she called to. "Ma," she said, they say.
5 "Goûte'gû sĭ vwŭt ä'ntra hlé'akú yurz nó'qodĭlloxwû'hl,"
"Here at my belly like fish little it moves,"
yĭ'hlnĭ. "Gĭ'lû go' sĭ vwŭ't no'ûndedlnĭ'q," yĭ'hlnĭ. Yit-
she said. "Come, here my belly feel thou," she said. And
ho'ĭtsû yi vwŭ't no'ûndĭtĭtlne'k. "Si yo'ûrtrû'!" yĭ'hlnĭ,
her belly she felt. "My daughter!" she said,
"nta'dz e'ñĭta?" yĭ'hlnĭ. "Ĕyû'kû hló'-tcĭ sraka'i dĕ'nna
"how are you so?" she said. "That's just child us
xo'ût ĭ'n hŏk'û' dûe'ñĭta," yĭ'hlnĭ yinähltcĭ't. "Ño tci'd-
with is like you are so," said she, afraid. "Even men
10 lûkai ñŏ'xŏ khwû'ltû, nta'dzû e'ñĭta?" yĭ'hlnĭ. "Ño, nŏkâihl-
with you when none, how are you so?" said she. "Why, women
tä'hlnĭ qa'vwû kaiñ' qedlä'ntoq qózro' o'ĭtsû dûqaidta'," yĭ'hlnĭ yinähltcĭ'ttsû von. "Nta'dzû'qhan dûte'ĭtä'hl?" yĭ'hlnĭ;
their husbands when there are only so are they," said she, being afraid mother. "How will it be with you?" she said;
yitho'ĭtsû yi vwŭt nno'ûndadlnĭ'qtoq sraka'i nóqódählta'q.
and her belly when she felt, child moved.
"Ăgûde' sraka'i yûqho'tsû a'," yĭ'hlnĭ. I'toûta' yĭhl wiye'
"That's child surely is," said she. Soon also her inside
15 ûmmŭ' qûtäçtlû'. Vo'n yĭhl qû'hltdĭ yi yĭ'hl qûnna'iq.
sick began to be. Mother also then her with spoke.
"Ño sraka'i yĭhl de'llûxwŏrz ûkhwû'l, ĭnnĭ' dûe'ñĭta,"
"Why, boys with you played not, yet you are so,"
yĭ'hlnĭ. Óqóqóyĭ'hl qû'hltdi qaiçtlä'n ĕyû'kûn tróqóne'găn,
she said. And then was born that baby
tcedl ñĭlä'n. Ä'ntra n' yóqgótsi' yurz hûk'û'. Tonqa'iyĭtl-
boy he is. Like just raven little as. They washed

[1] See p. 25.

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tä'n, tdû''û nne'gû qaiyindû'xaillo'. Yitho'ĭtsû qŏnĭ'hlkga'dz,
him, parka fine they put on him. And he stared,
vwû naye'dû tcoq qaidlä'ntsûn. E'dtĭ-nĭhltce'n qŏnĭhla'n.
his eyes big there being. All around he looked.
Qŏyĭ'hl vwĭtsi' xoûnnĕ't vwĭ'tsû qûllûû'n dŏqwûdeo'n.
And his grandfather back of by reason of light hangs.
Vwĭtsi'û vwĭtsĕ' yĭhl qa'iyentliyo'n. Wŭhlqaihltû'ñûtzûn',
His grandfather grandmother also brought him up. They did not sleep,
5 xûnno'i ûk'gŏ'q yĭä'n' qaiyi'ûhlo'ntsûn. A'hloûna' trĭ'gû-
deer fat only feeding him. Yes, and the-don't-
dĭhltû'xûn vi'axayĕ' yĭhl wo'ĭtdû'yĕ yĭhl lo'ñn qaiye'ntliyo'n
want-to-marry's brothers and sisters also many cared for him
yĭhl ĕyû'kûn yŏqgŏtsi' ĭkgĭ'dzû. K'go'ĭtdĭçûkghû'sr, qwût-
also that raven little. He crept, at last
dĭgä'hl k'wâĭttû'çiyo' ŏ'qŏqŏyĭ'hl täçtrû'q tsŏqŏyä'n' ĕyû'-
he walked, and then he began to cry incessantly, that
kûn trŏ'qŏne'gän. "Nta'dz dĭ'tnnĭ an tsrû'xûn?" yĭ'hlĭ
child. "What says that crier?" said
10 vwĭtsi': vwĭ'tsĭĭdäo'n yĭhl yûqho'tsû ûqä'yĭhlnĭ. "Ûmmŭ'
grandfather; his relatives also same said. "Sick
ä'çtlat qwûta' an," qä'yĭhlnĭ, trûn'nĭ'. Ŏqwûto'q xûlle'
he has become perhaps he," they said, they say. Sometimes imperiously
û'llûû'n tsû trûdĭtlne'k. "I'yĭ qwûta' k'a't a dĭ'tnnĭ,"
light toward he reached. "That's it perhaps he wants that, he says,"
qä'yĭhlnĭ. "Gĭ'lû vo'xwû ni'yûnûqûâ'iq," qä'yĭhlnĭ. "Ño
they said. "Come, by him put it!" they said. "Why,
ye'nĭhlûĭ'l," qä'yĭhlnĭ, yitho'ĭtsû qä'yĭhltcĭ't, qaiyitlo'iûxaion,
he will see it," they said, and they took it, they gave it to him,
15 n'daño'-toĭtrû'qdûn. Qwûtdĭgä'hl eçtco'xûtcoq, yitho'ĭtsû
he stopped crying. At last he grew big, and
qa'iyitlonyûâ'iq kwûtto'gûtoq, tcĭ nĭnnĕ't nĭnqaiyûâ'iq.
they gave it to him sometimes, again back they put it.
Qwûtdĭgä'hl niĕ'ûxû tcĭ k'wâtû'çiyo, qwû'tdĭnoĭtdâ'iqtoq
At length outside also he walked, whenever he came in,
qwûta' ĕtrû'q ĕyû'kût, yitho'ĭtsû qai'yitlonyûâ'iq. Ñitco'xû [1]
how he cried for that, and they gave it to him. Big

[1] See p. 26.

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yĭä'n' ĭnnĭ'', yŏ'xŏ ĕtrû'q. "Gĭ'lû sĭ ðan ðoqlûo'n," yĭ'hlnĭ.
very although, for it he cried. "Now my neck put it on," he said.
"Vwû tlĭ'hl oqhltsĕ'n, go' sĭ tdro'gŏ too'ĭhl," yĭ'hlnĭ. Qa'i-
"Its string make ye, here my breast (at) it will be," said he. They-
yi-ða'n-ni'yineo'n, yitho'ĭtsûn'. Vwû tdro'gû yi'ðûon, y'iye'
his-neck-put it on, also. (At) his breast he wears it, with it
tçûta'ðiyo', yitho'ĭtsû nĭnuû'qai doĭto'q trĭtl toq i'lŭk'go'k.
he went out, and back woods bushes under he ran.
5 "K'wŏçĕ' sĭ'-nûqadlnû'q? 'Qwûtûa'n' sû'-qûtĭçnĭ'dtzûn',"
"Will me-they forget? 'Where is he?' (of) me they never say,"
ĭne'ûðĕn. Nĭ'neĭtŏ'k, ĕyû'kû tcoq qûllûû'ntsûn i yiyĭ'hl tdĭ
he thought. He flies, that big thing shining it with his
ka'i qwû'tsû e'nĭçtŏk. Qo'xûe'nĭthlnûk tŏq tcĭ noĭtŏ'k,
village toward he flew. He was tired when also he flew,
yitho'ĭtsû vwĭ tsŭ'nû ûmmŭ' toq, xăho'ĭhl; yitho'ĭtsû qwût-
and his wings painful when, he walked; and at
dĭgă'hl tcĭ tdĭ ka'i nĭĭ'ddiyo.
length also his village he got back to.

(*d*) *How Raven's Eyes became White.*[1]

10 Yóqgĭtsi'û dĕ'nna ñĭlä'ntdo'ñ, xû'kăhl de'loi ŏxŏtçĕ'ûxû,
Raven man when he was, paddles mountain alongside,
detsa'ntsûn. Xû'kăhl, ŏ'qŏqŏyĭ'hl tcrûtcr qo'ndûxaio' tĕ'û-
being hungry. He paddles, and stick set up
kavwo'n yŏ'xŏnnĭ'nĕûkăhn yinĭhla'n. Treða't tûqvwe'hl
water edge he paddled up to he examined. Lo, fish-net
vwûçûtcĭ'ç. Treða' hlĕ'akû wiye' loñ'.
tied. Lo, fish in it plenty.
Yitho'ĭtsû tri ye yilai'q, tdĭ to'dzû tdû vwŭ'dû qŏyĭ'hl
And canoe into he puts, his back his belly also
15 niyilai'q. Yitho'ĭtsû tdû vwŭ'dû ðĕtlo'i yûho'n, lt'a'ktsûn,
he puts them. And (at) his belly that are he eats, raw,
gĭnĭçtdo'ñ. "A-ha-ha'," ĭne'ûðĕn, "gĭnästdo'ñ; togûdû'n,
he is filled. "A-ha-ha!" thinks he, "I am filled; thanks,
gĭnästdo'ñ," ĭne'ûðĕn. Yitho'ĭtsû yû'kût tûo'gwû yĭhltcĭ't,
I am filled," he thinks. And that paddle he takes,

[1] See p. 27.

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ntûçûkă'hn. Xû'kahl, dra'n. Ŏqóqŏyĭ'hl tci'û tcrûtcr
he has paddled away. He paddles, (all) day. And again stick

qo'ndûxaio'i ĭhltço'n tcĭn. Yŏxŏnnĭ'nĕûkăhn. Tređa' tûq-
set up he sees again. He paddled up. Lo,

vwe'hl tcĭ vwûçûtcĭ'ç. Tci'û ni'yenĭtlûa'n. Tređa' hlĕ'akû
fish-net an- other tied. Again he examines it again. Lo, fish

wiye' lo'ñ. Go yĭhltcĭ'ktsû, tdĭ to'dzû tri ye yilai'q, tdû
in it many. These taking, (at) his back canoe in he puts, (at) his

5 vwŭ'dû qóyĭ'hl. Yitho'ĭtsû yilûqdo'ñ tdû vwŭ'dû đĕtlo'i
belly also. And part (at) his belly that are

ûho'n, lt'a'ktsûn. "A-ha-ha'," ĭne'ûđĕn. "To'gûdû'n,
he eats, raw. "A-ha-ha!" thinks he. "Thanks,

gĭnästdo'ñ." Yitho'ĭtsû qŏnĭhlûa'n, adtû'kû qŏyĭ'hl qŏnĭhl-
I am filled." And he looks, upward also he looks,

ûa'n, ó'qóqŏyĭ'hl yûq qaihltço'n, yûq qone'gû. Yûq qŏ'x-
and house he sees, house fine. House

wŏ'ĕûxû qû'llĭvwĭ'zr tdo'xwûdelo'. Yitho'ĭtsûn yûq qwût-
outside dried white-fish are hanging. And house he

10 dĭnneyo'. Tređa' dĕ'nna khwû'l. Qû'llĭvwĭ'zr yĭhl yûq
entered. Lo, person none. Dried white-fish also house

qûđĕtlo'. Tređa't dä'stsŭn dĕ'nna yûq, tdû''û nne'gû yĭhl,
are there. Lo, this side person's place, parkas fine also,

tĕllĕ'đûç t'dû''û kwätde'dĕ, nŏkâihltä'hlnĭ t'dû''û, tlóqtä'hl
squirrel-skin parkas new, women's parkas, mats

nne'gû yĭhl, no'ûhltci'dl nne'gû yĭhl. "Qwû'tûa'n an?"
fine also, work-bags fine also. "Where she?"

ĭne'ûđĕn. K'a'xû ñûû'n çantû'çiyo. Ñŏ'o qwûtdo'i qo'ĭtsû
he thinks. Back there he went. Yonder doorway from

15 niĕ'ûxû qŏnĭ'hlûa'n. Qŏnĭ'hlûa'n, ó'qóqŏyĭ'hl tû'ñ ĭhltço'n,
outside he looks. He looks, and path he sees,

de'loi wûk'û'dzû. Yitho'ĭtsû yû'qai trûtĭ'çûo'ĭts, trĭtĕ'tlŭk-
mountain upon. And there he strutted, he rushed

go'k ñĭtdû'kû. Ñĭtdû'kû qûhltdĭ'k gĭtçĭhlkû' qađiyo'.
up. Up then top he climbed.

Qŏnĭ'hlûa'n. Tređa' ga'gû loñ. Tûñ qo'ĭçk'û'đ tĕĭtço'k
He looks. Lo, berries many. Path beside bowls

yĭt ga'gû đĕtlo'. Nĭhlĭ'kĭtsû' k'wû'llûkwo'ĭq, dĕ'nna â'kwâ
in berries there are. This way and that he runs, person for

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qonĭhlûa'n. Óqóqóyĭ'hl tređa', nó'kâihlon nne'gû ga'gû
he looks. And lo, woman beautiful berries
gĭnûha'. Yó'xwûn' nĭneyo' yitho'ĭtsû yû'xûçk'û'dzû yĭhltcĭ't.
picks. To her he went and her shoulder he grasps.
"Gĭ'lû â'nĭ," yĭ'hlnĭ. "Gĭ'lû, nĭ yû'q[1] qwûtsûa'ntrûtĭçt'o'rzr,"
"Now, come!" he says. "Come! thy house we will go to,"
yĭ'hlnĭ. Dählĭnnĭ'' ĭnĭ'nĭlä'n. "Ĕnna'gû," yĭ'hlnĭ. "Ño
he says. But she is not willing. "I don't want to," she says. "For
5 ga'gû gĭ'nĭssa'tû," yĭ'hlnĭ. "Ntă'qtûtra'li i'yĭ," yĭ'hlnĭ.
berries time for me to be picking," she says. "By and by it," she said.
Dählĭnn'ĭ' vó'xûçk'û'dzû qetĭ'n'n. "Gĭ'lû â'ni," yĭ'hlnĭ.
But her shoulder he held. "Now, come!" he says.
Qwûtdĭgä'hl yi'yeqodû'xûhlnĭ'ñ. "Tdŏva' tsĭ'tl!" yĭ'hlnĭ.
At length she grew angry. "What [who] a rascal!" she says.
"Gĭ'lû, ñĭtde'yĭä'n' ñĭtçĭ'ñû si yû'q qo'ĭtsû no'ñĭdo'ĭhl,"
"Come! Thou only down my house to go thou,"
yĭ'hlnĭ. Wi'yeqodo'ĭdlnĭ'ñ ĕyû'kûn nŏ'kâihlon. "Gĭlû',"
she says. Angrily that woman. "Come,"
10 yĭ'hlnĭ, "ñĭtçĭ'nû si yûq sŏ'xwó tedo'ĭhl," yĭ'hlnĭ. Tdû
said, "down my house with me thou wilt stay," she says. Her
ga'gû tlĭ'hl aqa, yitho'ĭtsû yóqgĭtsi' ga'gû nûqaiyitĭ'đûxan,
berries string with, and Raven berries they started to carry,
nó'kâihlon yĭhl nĭ'gûqûtĭ'çûxa'n. Ñĭtçĭ'ñû yûq, "Gĭlû',
woman also they carried their packs. Down (at) house, "Come,
tû'kûnĭñûo'," yĭ'hlnĭ nó'kâihlon, "yitho'ĭtsû niyû'q ni'yineo'n:
untie it," said woman, "and down put it:
ñŭn nó'xoĭhl qoe'nästo'ĭq," yĭ'hlnĭ. Yiltho'ĭtsû nŏ'kâihlon
thee for I will dance," she says. And woman
15 gätä'çtlĭ, —
sings, —

"Ikna', ikna', ä'kcaito.
Ikna', ikna', ä'kcaito.
Ăkca' tcûgu'n hûgû',
Ûññû' ya vwûga'n hĕ.
20 m m m

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[1] See p. 28.

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"Gĭ'lû, ñĭtdetcĭ'," yĭ'hlnĭ. "Ñŭn nĭ'tla'ntsû hŏk'û't," yĭ'hlnĭ.
"Now, thou too," she says. "Thee I to see wish," she said.
"Ĕ''ĕ," trûn'nĭ'. Ntrehltlo'q, gĭ'trätäçtlĭ'', —
"Yes," he said. He jumped around, he sang, —

"Tlĭkĭ'n gaka'hl, tlĭk, tlĭk, tlikim gakajl,[1]
Tlĭkĭ'n gaka'hl, tlĭk, tlĭk."

5 "Ñĭ gĭle'gû tra'ĭdtû'q," yĭ'hlnĭ. "Gĭtdenä'hltrĭtl," yĭ'hlnĭ.
"Thy song bad," she said. "Shut thine eyes!" she said.
"Ctĭq!" yĭ'hlnĭ. Vitçŭ'n doĭtû'kûqoxo'ĭn ilŭkgo'k, tĕ'llé
"Ctĭq!" she said. His legs between she ran, squirrel
ñĭlä'ntsûn. Yi yûq qo'ĭtdita'ðiyo, ŏqŏqóyĭ'hl qwûtdo'i
being. Her house she went into, and the doorway
nĭhlä'nqwûtdĭtltsĭ'tl. Ñĭ'to'qsn tcí qa'ðiyo, yällûkû't, ñiyû'kû
shut itself together. On top of the house also he climbed, (to) the smoke-hole, down
qonĭhlûa'n. Ĕyû'kûn nŏ'kâihlon wiyeqodo'ĭdlnĭ'ñ. Ça'ûk-
he looks. That woman angry. Ashes
10 qola'dzû nähltco'q tĕkĭtço' a'qa yûqhoyû'xûhlxû'hl, yitho'ĭtsû
hot ladle with she threw, and
vwû na' ĭtdûk'wâ'ĭthl.
his eyes turned white.

(*g*) *How Raven enticed a Man away from his Home.*[2]

Yŏqgĭtsi' xû'kähl, va'vû yĭhl ûtdĭnûho', dĕ'nna yĭhl
Raven paddles, food also he has not, man (to be) with
ĭne'ûðĕ'ntzûn'. Xû'kähl, yitho'ĭtsûn. Ñĭtdû'kû srûqnó' săn
he does not care. He paddles, also. Up river summer
tûqû'dlĭñûç xûkä'hl qoño'. Yitho'ĭtsû äqäqû'hltdĭk qo'xwûsr
long he paddles continually. And it happened bubbles
15 tci' ûxaiûka'n, dählĭnnĭ'' yi'nĭhla'ntzûn' i qo'xwûsr, de'ĭne'-
also he passed (rode) but he did not see the bubbles, not think
ûðĕ'ntzûn' qŏyĭ'hl. Yitho'ĭtsû yû'qhoĭnnŏ'kŏ ñĭtco'xû yĭhl-
about them or. And shoreward large one he
tço'n, yó'xónneûka'ntsûn, yitho'ĭtsû yiniĭhla'n. Ye'nĭhlan,
saw, paddling by it, and he saw it. He looks,

[1] Perhaps gaka'hl. — F. B.

[2] See p. 35.

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qóyĭ'hl gŏ'k'óq ñĭlä'n, yitho'ĭtsû yĭ'hltcĭ't. Yitho'ĭtsû yû'-
and fat it is, and he takes it. And
xûhltsûn, yitho'ĭtsû deĭne'ûðĕn, "Gan go'n?" ĭne'ûðĕn.
he smelled it, and thinks, "What this?" he thinks.
"Dĭ'ñĭta ðiso'n i," ĭne'ûðĕn; yitho'ĭtsû yûxaiho'n llûqdo'ñ.
"Better I eat it," he thinks; and he ate part.
Lĭnnĭ'q vŏ'qŏ;[1] yitho'ĭtsû vwûlû'qdo'ñ a'qa qû'dĭnĭtltlŏ'q
Sweet for him; and part with he smears
5 tdû tda'gû yûqho'tsû, tdû trĭ' yĭhl nĭtltlŏ'q, yitho'ĭtsû
his parka all over, his canoe also he smeared, and
tĭçûka'n. Óqóqóyĭ'hl yûq qûhltço'n, ñĭtdŏ'kŏ. Kai qoĭtdo't
paddled on. And house he saw, up (on the bank). Village below
xûnno'i tçŭn qûtdû'xûdĭ'ñĭhl. Yitqoĭtçĭ'ñ gŏk'ó'q nĭtco'q:
deer bones thrown over the bank. Below that place fat much:
ăqăqû'hltdĭk, "Goûte' i go'n," ĭne'ûðĕn. Ăqăqû'hltdĭk kai
and, "Here it this," he thinks. Then village
tŏkoðiyo'. Kehlû'kdû qóyä'n' yûq qoðûo'n, yitho'ĭtsû tso
he got out. One only house there was, and caches
10 yĭhl loñ, yitqo'ño. Xûnno'i tçŭn yĭhl lo'ñ yûq qoĕ'ûq.
also many, at the same time. Deer bones also many house outside.
Yitho'ĭtsû qwûtdĭneyo'. Kehlû'kûn yĭä'n' no'kâihlon yit.
And he went in. One only woman there.
Yi'nĭhlkga'dz yûqho'tsû. Qóyĭ'hl dĭ'n'nĭ nŏ'kâihlon,
She stares altogether. And then says woman,
"Dĕ'nna llo'-tcĭ qedlä'n," yĭ'hlnĭ. Qŏyĭ'hl yóqgĭtsi' dĭ'n'nĭ,
"Men I didn't there were," she said. And then Raven says,
suppose
"Se'tdu'gŭ dé'nna khwûl qwûta', ĭnĭ'sûðĕn," yĭ'hlnĭ. Yitho'-
"I too men none perhaps, thought," he said. And
15 ĭtsû yitlo'gûdûxaitrĭ't ne'dlañ. Dählĭnnĭ'' yó'qgĭtsi nnĭ,
she gave him meat. But Raven says,
"Ne'dlañ wûk'û'tdûĭsta'ĭtzûn', vwĭtdĭ'sĭnyă'q i," yĭ'hlnĭ;
"Meat I do not want, I am tired of it," he says;
"hlĭ'akû zro k'a't," yĭ'hlnĭ. Hlĭ'akû yitlo'ûdûxaitrĭ't, yû'-
"fish only I want," he said. Fish she gave him,
xaihŏ'n yitho'ĭtsûn'. Ăqăqû'hltdĭk vwû kaiñ'n ni'ĭddiyo'.
he ate also. Then her husband came back.
"Ĭsdă'!" yĭ'hlnĭ. "Dĕ'nna llo'-ûtcĭ' qedlä'n," yĭ'hlnĭ. Qóyĭ'hl
"Friend!" he said. "Men I didn't there were," he said. And then
suppose

[1] See p. 36.

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yóqgĭtsi′, "Setdu′gŭ ăn dĕ′nna khwû′ldû ăn ĭnĭ′sĭðĕn,"
Raven, "I too men where none, I thought,"
yĭ′hlnĭ. Ăqăqû′hltdĭk dĕ′nna ăhn yĭ′hlnĭ, "Dĕ′nna ŏxŏ
he said. Then man him said, "Us with
tedo′ĭhl k'wŏçĕ′?" yĭ′hlnĭ. "Viyä′n'," nnĭ yŏqgĭtsi′. "Ño
will you stay ?" he said. "No," said Raven. "For
setdu′gŭ sû û′û qedlä′n, sû ge′gĕûkai yĭhl qedlä′n," yĭ′hlnĭ.
I too my wife there is, my children also there are," he said.
5 "Wĭ′ntû' si yĭ′hl nte′doĭhl," yĭ′hlnĭ, "sû kai qwû′tsûn. Sû
"To-morrow me with you shall go," he said, "my village to. My
kai ñû kai ûxaidtû′kû gĭ′ðûç loñ, ĭnĭ′sĭðĕn," yĭ′hlnĭ. "I i
vil- thy vil- the superior of skins many, I think," he said. "Them
lage lage
llûqdo′ñ niyĕ'lla′i," yĭ′hlnĭ. Dählĭnnĭ'' dĕ′nna ĭne′ûðĕ′ntzûn'.
part of for yours," he said. But man did not think (he would go).
Dählĭnnĭ'', "Gĭl ĭnĭ′ñĭtâ′," yĭ′hlnĭ. "Ĭnĭ′ñĭtâ′, si yĭ′hl nte′-
But, "Come, hurry!" he said. "Hurry, me with go
doĭq," yĭ′hlnĭ, yitho′ĭtsû ça′nqwûtĭçt'o′ĭts. Ĕyû′kû dĕ′nna
to!" he said, and they went out. That man
10 yi′noĭtçû′ dĭta′n, qoño′ yóqgĭtsi′ dûka′ðûâ′i a′qa täçtrĭ′t go
in front went, while Raven knife with pulled out this
qû′nĭnyûxaiyĭ′hl. Ăqăqû′hltdĭk qoĭnó′kó nû′qûtĭçt'o′ĭts.
he stuck into (the ground). Then back country they went.
Te′gĕ nĭnnû′kû qoûû′cr, qóyĭ′hl yóqgĭtsi′ nû′xûdûzrĭhl,
Here back country they were going along, and Raven began to cry out,
"Sû dûka′ðûâ′i a′nðĭkûnû′q," nnĭ. Qŏyĭ′hl dĕ′nna, "Ĭsdä′,"
"My knife I forgot," he said. Then (to) man, "Friend,"
yĭ′hlnĭ, "só′qó vwâ′qânñĭtdo′i," yĭ′hlnĭ. "Gĭtsû′xûye′i
he said, "for me go and get it," he said. "Marten
15 kehlû′kû i, tû′qaidta′n tcĭn gehlû′kû-i, noiyû′'û ðûç tcĭ
one, otter also one-it, beaver skin also
gehlû′kû-i ñĭtlo′itätlä′hl vwûdĭ′hlqwâ, só′qó vwâqânñĭtdo′." —
one-it, I will give you in payment, for me go and get." —
"Viyä′n'," yĭ′hlnĭ; "ñûn gĭ′lû i′," yĭ′hlnĭ.[1] "Gĭ′lû, vwâ′kâ-
"No," said he; "you come now it," he said. "Come, I will go
ntä′sdo," yóqgĭtsi′ yĭ′hlnĭ. "Yitqo′ño xûñĭho′ĭhl sĭ ka′i
and get," Raven said. "Meanwhile go thou my village

[1] See p. 37.

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qwû'tsûn," yĭ'hlnĭ. "Sĭ ka'i nĭ'ñeyo'dû," yĭ'hlnĭ, "getdĭ'
to," he said. "My village when you reach," he said, "very
ñĭtco'xû ñûho'n," yĭ'hlnĭ. Ăqăqû'hltdĭk yŏ'qgĭtsi' k'a'xû
much eat thou," he said. Then Raven back
ntû'ðiyo. Qŏnû'xûhlĭ' nnû'xûdiyo nĭ'nneĭtdŏ'k, "K'ga'k!"
went. Out of sight he went he flew, "K'ga'k!"
yĭ'hlnĭ. Ăqăqû'hltdĭk kai noĭtŏ'k, yitho'ĭtsû gĭtaðo'n qŏ-
he said. Then village he flew to, and he ate
5 tco'q yûqho'tsû nĭĕ'ûxû.
plenty everything outside.

Yitho'ĭtsû ăhn dĕ'nna taðiyo', tĕnnĭ'qtû dran, dran qû-
And the man went, four days, day
xaiyo' gan ĭnnĭ''i ĭtltça'gĭtzûn', detsa'n tsûqŏyĭ'hl. Ăqă-
he went any- whatever he did not see, he was also. Then
thing hungry
qû'hltdĭk ĭne'ûðĕn, "Û'tdĭ-crĕ hlŏ'," ĭne'ûðĕn, "qwûtda'iûi
he thought, "Maybe true," he thought, "that
yŏqgĭtsi', qŏĭtzĕ't qwûta', ĭnĭ'sĭðĕn." Yitqo'ño vŏ'xŏtĭ'q
Raven, he lied perhaps, I think." Meanwhile his strength
10 ûkhwû'l, yû'kû dĕ'nna. Té yĭhl gûk'û't. Ăqăqû'hltdĭk
none, that man. Water too he wanted. So then
k'a'xû ntû'çiyo. Qŏllo'ñdû dran qûtdûk'û'sr tsûqŏyĭ'hl,
back he went. Many days he crept along also,
tĭq vŏxó-khwû'l. Ăqăqû'hltdĭk tdû kai qoĭtŏ'kŏ t'rănĭtdû-
strength without. So then his village above he crept to,
k'û'sr, yitho'ĭtsû yit wŭhlĭäntltdya'k. T'rănĭ'dûçût, tdû kai
and there he slept. He awoke, his village
qŏnĭhla'n. Kokhwû'l, va'vû yĭ'hl ûkhwû'l, ne'dlañ yĭ'hl
he saw. Nothing, food also none, meat also
15 ûkhwû'l; yitho'ĭtsû ñĭtçĭ'ñû taðiyo'. Tdi yû'q qwûtdo'i
none; and down he went. His house door
neyo'. Ñiyû'kû qwû'tsû t'rûtrûq. Qwûtdo'ĭndiyo'. Vwû
he went. Inside from some one was crying. He went in. His
ŭt ăhn vwû tda'gû troqaidtû'q, vwû ge'gĕûkai tcĭ no'ûtĕn
wife she her parka ragged [bad], her children also two
qedlä'n. "K'wŏçĕ'," yĭ'hlnĭ: "k'wŏçĕ' ñŏ'xŏðĭsdo' toñ ñû
there were. "(Question)," he said: "(question) I lived with you when thy ago
ge'gĕûkai qedlä'n at?" yĭ'hlnĭ. "Yŏqgĭtsi' zro lo'û-tcĭn
children were there," he said. "Raven only then

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tsén ñû ge'gĕûkai qedlä'n," yĭ'hlnĭ, yi'ðĭtlûxa'n yitho'ĭtsûn.
caused your children to be," he said, he killed her and.
Yŏ'qgĭtsi' yĭhl yi'ðĭtlûxa'n. Yitho'ĭtsû ça'nĭddiyo'. "Qai-
Raven also he killed. And he went out.
zre'nûqăĭ ñŭn k'û'dzû qwûtsû täso'ĭhl," ĭne'ûðĕn. "Yû'qû
"Better that earth upon unto I should go," he thought. "There
träl dûtäsnĭ'hl sĭto'ûkhwû'l" nnĭ'. Yitho'ĭtsû taðiyo' de'loi
soon I will die I will be gone," he said. And he went mountains
5 toq; gŏho'n ûkhwû'l tsûqŏyĭ'hl, xûnn'oi yĭhl ĭtltça'gĭtzûn'.
among; he ate nothing also, deer also he did not see.
Gan-yurz ĭnnĭ''-i yĭtltça'gĭtzûn. Qwûtdĭgä'hl tĭq ĭdĭne'ûðût.
Anything whatever he saw not. At length strength he had not.
Qwûtdĭgä'hl tcĭ tĭçûk'û'sr tsrûqnŏ' qwûtdŏ''o', yitho'ĭtsû
At length also he crawled river side, and
yit ăqăqû'hltdĭk wŭ'hlĭäntltdya'k. T'ränn'dûçût, ŏqŏqŏyĭ'hl
there then he went to sleep. He awoke, and
gĭdetço'n. Ñĭtçe'dzû troûdĭ'hl; yitho'ĭtsû dûtûxainnĭ', ŏqŏ-
he listened. Below him some one was coming; and he called, and
10 qŏyĭ'hl yi'taðo'n. "Gan go dĭtnne' i?" qa'yĭhlnĭ. "Nĭ'ge-
one was eating. "What this says is it?" they said. "Hawk
t'a'i hûk'û' i llo'tcĭ i," qă'yĭhlnĭ. "Dĭñĭta vwû-tlo'gĭträ'-
like it must be it," they said. "Suppose we set out food
toûtrĭ'hl:" yitho'ĭtsû yitlo'gûdûxaiûtrĭ't. Qûtä'çdätl, yitho'-
for it!" and they gave food. They went off, also,
ĭtsûn, ñĭtdû'kû tsrûqnnŏ'. Ăqăqû'hltdĭk dĕ'nna wŭhlĭäntl-
up the river. Then the man went to
tdya'k tcĭ. T'ränĭ'ddûðût, — vŏ'xŏĕ'ûxû va'vû loñ, lûxxä'n
sleep also. He awoke, — in his vicinity food plenty, fat
15 yĭhl. Qoûrcrĭ'gûdĭçtçet, a'hlŏ'qŏ ni'yinello' yitho'ĭtsûn.
also. He was thankful, all he gathered up also.
Yitho'ĭtsû yi'taðo'n, nĭ'geta'i ñĭlä'ntsûn.
And he ate, hawk being.

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6. Tdjŏ'xwûllĭk; or, The Injured Wife's Revenge.[1]

Kai qŏyu'rz qŏðûo'n, trûn'nĭ', nĭhlo'kai nû'qoðût. Vwû
Village small there was, they say, man and wife lived. Her
kaiñ', trûnnĭ, qoûne'-dĭ'ñĭta. Qavwûge'gĕûkai[2] qû'hltdĭ
husband, they say, was a great hunter. Their children now
văqă'gûdĭhltûn no'ûtnnû tci'dlûkai yĭä'n' qedlä'n. Tsrû'qnŏ
small two boys only were. River
qwûtdo'i toĭtco'q k'û tsrû'qûdûxaio'ĭdû. Vwû kaiñ' qû'hltdĭ
mouth [door] sea upon where it emptied. Her husband, then,
5 getdi' qoûne'-dĭ'ñĭta. Qŏlĕ'ûxûtoq tûn tlo'xû toq nĭnnû'kkû
very great hunter. In spring ice after when up
tsrûqnŏ'' triyu'rz ye ntĭ'dûkhaiq gha'yûkgû â'kwâ. Yitho'-
river kayak in went, animals for. And
ĭtsû dĕtla'ñ nĭhlk'ûðû ni'yidĭlla'iq, i'yĭ k'û'dzûn tdŏqŏdä'hl-
spruce side by side he puts, that upon he piles.
tzyăk. Yûqho'tsû qŏyä'n' yûqho'tsû dĭta'n, qlĕ'ûkûtlo'xû
Thus only so he did, fish
toq qŏyĭ'hl ĕyû'qăĭ ntĭ'dûkhaiq, yûqho'tsû-qŏyä'n' yitho'ĭ-
after also there he went, the same thing also
10 tsûn' dĭta'n. Yitho'ĭtsû niĕ'ûxû tcrûtcr no'ûndĭtĭðûâ'i
he did. And outside the house poles stretched across
ûk'û'dzûn' tdŏ'qŏdä'hltzyăk gha'yûkgû ðûç yĭhl no'iyû''-
upon he piled deer skins also beaver-
ûðû'ç yĭ'hl loñ û'ûllai'q ûqă'ĭ. Yitho'ĭtsû qa'vwû ge'gĕûkai
skins also many he killed because. And their children
yĭhl qŏnoiyä'hl. Nû'qûdoûðĭ'hltsûn yûqho'tsû-qŏyä'n' dĭta'n.
also grew. Every year same thing he did.
Yitqo'ño qŏxŏtco'q ĕyû'kûn sraka'i nĭhlĭ'axayĕ''. Yitho'ĭ-
Meanwhile they grew large those boys two brothers. And
15 tsûn ĕyû'kûn qa'vwû thŏ'' yĭhl toĭtco'q yĭhl qŏye' dĭta'n,
he their father also sea also in worked,
tçûkûtçĭ'nû yĭhl tĕ'hliûvwa'i yĭhl tlĭhlla'xû yĭhl tdĭ'gĭhlan.
seals also white-whales also sea-lions also he got [did].
Yitho'ĭtsû tci yûqho'tsû dĭtdiyo'k. Tci'û tûn qûtdû'xain-
And again the same he did. Again ice when it was

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[1] See p. 42. [2] See p. 43.

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ne'ktû, tci'û ñĭtdû'kû ntĭ'ðûkăn triyû'rzû yĭt. Vwûkhwû'l
gone, again up (the river) he went kayak in. Gone
qûta'-a-açtlû, yitqo'ño yŏ'xŏtsû'xainnĭ'dĭhla'n vwû ŭ't.
he became, while was anxious about him his wife.
"Qwûtûa'n an?" ĭne'ûðĕn. Qwûtdĭgă'hl qŏllo'ntdû naðo'ĭhl.
"Where's he?" she thought. At length many times he slept.
Ĕyû'kû sraka'i yurz qû'tdû thō'' â'kâ qŏqŏnĭhla'n tsûqŏ-
Those boys little their father for looked all the
5 yä'n', qa'vwû vo'n yĭhl wû'hlûehltû'ñitzûn' qwûttcŏ'xŏ
time, their mother also did not sleep, sitting up
yĭä'n' ðĕtdo', ŏqŏqŏyĭ'hl trûnnĭ' nû'xûdûkăhl. Nû'edûkan,
only she was, when they say he came in sight. He arrived,
yitho'ĭtsûn'. Vwû ŭ't tcĭ ûmmĭkĭ' vwi'yeqodo'ĭdlnĭ'ñ.
also. His wife too almost was angry.
"Tŏ'qŏqûdlĭñû'çtsû ñûkhwû'l ûqa'n, kĭtdĭñĭ'tsû yĭhl qaiçtlä't,
"How long thou wast gone then, grass also became,
gĭto'n yĭhl qaiçtlä't, tĕnaka'ĭtû yĭhl qaiçtlä't ñûkhwû'l
leaves also became, mosquitoes also became you gone
10 qoño'," yĭ'hlnĭ. "Qûtda'iûi ŏxwûto'q gha'yûkgû loñ dĭñĭh-
while," she said. "How sometimes animals many you
la'n, tŏ'qŏqû'dlĭñû'çtsû ñûkhwû'l," yĭ'hlnĭ. "Ûqha'n at
get, how long you were gone," she said. "Then that
triyu'rzû zro dĭtĭnĭ'ñĭhlvwĭ'hn hĕ?" yĭ'hlnĭ. "Kwătde'dl at
kayak only did you fill ?" she said. "Because that
gĭ'tsû gĭtĭtltdĭ'q," yĭ'hlnĭ. "Loñ qŏnĭtla'n ĭnnĭ'' vŏ'xŏcrĕn-
badly I shot," said he. "Many I saw, but somewhere
da'xû gĭtĭtltdĭ'q," yĭ'hlnĭ. "Qûtda'iûi ŏxwŏto'q tcrûtcr
else I shot," he said. "How sometimes sticks
15 ûk'û'dzûn tdŏqŏde'hltzyăq xûnno'i ðûç yĭhl noiyû''ûðûç
upon you piled deer skins and beaver-skins
yĭhl," yĭ'hlnĭ. "Ĕccrĕ''ĕtsû, a gĭ'tsû gĭ'tĭtltdĭ'q," yĭ'hlnĭ.
also," said she. "I don't know why, so badly I shot," said he.
Qwûtdĭgă'hl gĭne'dlyăq. Dnälla'i nedlyă'q, yitho'ĭtsû
At length fish ran. Salmon ran, and
etçĭñ'ĭtsû dûqûta'n. Yitho'ĭtsû çûqûna'n qûgûtĭçne' ĭnnĭ'',[1]
down in the water he worked. And still they ran although,
tsrû'qnnŏ hŏk'û't. "Ño ntä'sokăhl" dĭ'tnnĭ eyûkûn. "Ño
river he wanted. "I believe I will go," said he. "But

[1] See p. 44.

getdi' i'toûta'," yi'hlni. "Tóxâihltco'q ĭnni'nĭtâ'," yi'hlni.
too soon," said she. "How much you hurry," said she.
"Giyäñ'tû ye'gĕ gĭto'n dĕûkwo'ntû träl yû'kû nte'tûkăhl,"
"By and by those leaves when they have turned, then there soon you will go,"
yi'hlni. "Ño, ti'ñktdoñ ĕyû'kû văqă'gûdĭhlti' ûðellän',"
she said. "Why, last spring there little you killed,"
yi'hlni. "Ño ûtdĭvwi'tdl kwûttŏ'xŏ ntûðe'tûkă'hltzûn',"
she said. "Why maybe for a long time you will not be back,"
5 yi'hlni. Qwûtdĭgă'hl dählĭnni'' ntû'ðûkän. "Gi'lû ĭnni'ñĭtâ'-
she said. At last nevertheless he went off. "Now, hurry
tci'kĭtdi'k, ño ñŏ'xŏ qo'yodûtrĭhla'n," yi'hlni.
up! for of you we are thinking," she said.
Nti'ðûkăn. Tci'û vwûkhwû'l qûtä'çtlû. Qwûtdĭgă'hl
He went off. Again gone he became. At length
tĕ'ûkavwo'n tûn qûtäçtlû', ŏ'qŏqŏyi'hl qû'hltdĭ nû'xûdûkăhl.
edge of water ice formed, and then he came in sight.
Triyu'rz yiä'n' di'tĭnneûvwi'hn tcĭn. "Tû'qûqûdlĭnû'çtsûn
Kayak only full again. "How long
10 ñûkhwû'l," yi'hlni. "Qûtda'iûi ŏxwûto'q lo'ñû ûñĭlla'iqdûn,"
you were gone!" said she. "How sometimes many you kill,"
yi'hlni. Ŏqŏqŏyi'hl di'tnni ĕyû'kûn tcedl, "K'wätde'dl
said she. Then said the man, "Because
ñĭtdû'kû nĭhlko'tsûdû gĭllo'ñtdo'ñ ûlo'ñ ûĭthla'iq," yi'hlni.
up the river near when there were many many I killed," he said.
"Ño kwätdi't nĭûðo'ĭdû qŏyä'n' gûqedlä'ntsû at, văqă'gû-
"But now far away only there are indeed, few
dĭhlti' ûĭthla'iq," yi'hlni. Ŏqŏqŏyi'hl yûqho'tsû de'hlni:
I kill," he said. Then thus says she:
15 "Nta'dzû-qo'xwû' văqă'gûdĭhlti' ûni'ñĭlai'q?" yi'hlni.
"Why few do you kill?" said she.
"Ûqha'n triyu'rzû yä'n' di'tĭnneûvwi'hn," yi'hlni.
"There's kayak only full," she said.
Tsan, qaiðûk'wŏ'tç. Dran dĭhlkwŏ'ttsûtû ûmmŭ' ä'çtlat.
Well, it became frosty weather. Days when short, sick he became.
Qa'iûdĕnne'ñaç ûmmŭ' täçtlû'. Yitqo'ño ĭnni'', gûho'n
All winter sick he continued. Meanwhile nevertheless he ate

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ûmmŭ′ qoño′. Ŏqŏqŏyĭ′hl qaiûne′dzrû nûqûne′ûðût. Ăqă-
sick while. Then midwinter came. Then
qû′hltdĭk gĭtde′ dĭtdiyo′k. Ŏqŏqŏyĭ′hl de′hlnĭ ĕyû′kûn tdû
very (sick) he grew. Then said he to his
ŭ′t, "Goûhla′ si ye′tsr ûkhwû′l qaitoĭlä′hl," yĭ′hlnĭ. "A′t-
wife, "Look you my breath none will be," he said. "Then
dûgĭlû′ gĭtsû′xûye′ loñ, gûk'û′ðû nne′gû yĭä′n' sŏ′xŏ diye′-
must martens many, skins fine only by me you
5 xaillä′hl triyu′rzû yĭt," yĭ′hlnĭ. "Lo′ñnû," yĭ′hlnĭ, "tûqaid-
put in kayak into," said he. "Many," said he, "beaver
ta′nû yĭhl, gûkû′ðû nne′gu yĭhl, nĭ′koxwûn yĭhl, nĭhltrĭ′ç
also, skins fine also, wolf also, wolverene
yĭhl, gŏ′k'ŏq nne′gû yĭhl, si k'wâ yĭhl, gĭhltĭ′ñ yĭhl, yitho′-
also, fat fine also, my arrows also, bow also, and
ĭtsû trĭ′yûrz-tdo′i qwûtdĭ′gûdû′xûhltlĭhl xûnno′i ðûç nĭhl-
kayak-opening tie deer skin over,"
k'û′dzû," yĭ′hlnĭ. "Yitho′ĭtsû tcrûtcr voiyû′kû n′dĭne′llä,"
said he. "And sticks under it put,"
10 yĭ′hlnĭ. "Sraka′i yĭhl qavŏ′xŏ qaihle′dzû dĭ′ñĭhlan," yĭ′hlnĭ.
he said. "Boys also by them well do thou," he said.
"Tdû''û nne′gû qavŏ′qwŏ yie′noxwâiq," yĭ′hlnĭ. "Yitho′ĭtsû
"Parkas fine for them make thou," he said. "And
qa′vŏxwŏ′n'-gĭ′tdĭðĭhltrû′xûtzûn', qaihle′dzû yĭä′n' tdû-qa′-
do not be harsh with them, well only to them
vwĭhla′n," yĭ′hlnĭ. Yitho′ĭtsû dĭtdiyo′k. Vwû ŭ′t triyu′rz
do thou," said he. And he died. His wife kayak
ye yû′xûhltan, gûkûð nne′gû toq, yûqho′tsûqŏyä′n' tdû
in put him, skins fine among, just as to her
15 tû′xainnĭ′dtsû dielyo′k. Yitho′ĭtsû yûqho′tsû dielyo′k, yitdŏ′-
he said did she. And just so she did, over it
khwâ gĭtdĭ′nĭhltlen. Yitho′ĭtsû qaiyŏ′xwŏ qûdĭhlkhwŏ′n',
she tied on. And by it they made a fire,
yitho′ĭtsû yit qoyä′n' qatĭtltçĕ′, qûtrû′qtsûn. Vwû ŭ′ yĭhl
and there only they remained, crying. His wife also
tdĭ tçĕ′ûxû khwûl, dĭtlkhwû′ntsûn, tdû kaiñ' yo′ñĭtsŭ′n
her hair none, she burning it, her husband she does not want to give up

ûqă′ĭ.
because.

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Qwûtdĭgä'hl[1] qŏlĕ'ûxû nŏ'qŏta'ûðût. Vwû ŭ't ĕyû'kû
By and by spring came. His wife those
sraka'i yĭhl qûtrû'q tsûqŏyä'n'. Qwûtdĭgä'hl tŏqŏta'ûðût.
boys also cried continually. At length spring advanced.
Dûtsŭ'nû yĭhl loñ, gha'yûkgû-k'gĭ'dzû yĭhl, ĕyû'kûn nŏ'kâi-
Geese also many, animals small also, that woman
hlon yĭhl sraka'i wŭhlûqahltûñ qoño', tçû'ûhâ'iq, vwŭ'nû-
also boys sleep while, she goes out, early
5 qûhltse'gû qo'gĭçûâ'iĭtzûn', ĕtrû'qtsûn.
sun not risen, crying.

Ĕtrû'q. Ŏqŏqŏyĭ'hl too' vŏ'xoĭdtû'kû gha'yûkgû-ĭkgĭ'dzû
She cries. And here above her animal-little
doûta'ðĭnĭ. Yitqo'ño ĕ'trûq. Yidetçû'k ûkhwû'ltsûn.
is singing. Meanwhile she cries. She hears not.

Ŏqŏqŏyĭ'hl yidetço'n, treða' ĕyû'kû vwû kaiñ' ĕ'zrĕ.
Then she heard, lo, that her husband's name.
Gĭðĭtltço'n, yinĭhla'n. "Gha'yûkgû-kgĭ'dzû tsĭtl," ĭne'ûðĕn,
She listened, she looked. "Animal-little wretched!" she thought,
10 "vwûkhwû'lan gähl-gĭtde'dl ĕzre?" ĭne'ûðĕn. Yinĭhla'n,
"the dead why does it speak his name?" she thought. She looked,
trûn'nĭ', yiðĭtltço'n. Treða qûnna'iq. "Tdjŏ'xwûllĭk ñĭt-
they say, she listened. Lo, it speaks! "Tdjŏ'xwûllĭk up
dû'kû tsrûqnŏ" qaihltcĭ't, vwû ŭ qedlä'n, an, Tdjŏ'xwûllĭk,
the river married, his wife there is, he, Tdjŏ'xwûllĭk,
Tdjŏ'xwûllĭk," yĭ'hlnĭ, "dĕ'nna hûk'ŭ'. Tdjŏ'-xwûl-lĭk,
Tdjŏ'xwûllĭk," it said, "us like."
Tdjŏ'-xwûl-lĭk, gam-ma'n-û-xa'i-tŏk nu-lĕ'-ûq-do'q-tûk Tdjŏ'-
15 xwûl-lĭk, Tdjŏ'-xwûl-lĭk."[2]

Äqäqû'hltdĭ yidetço'n an nŏ'kâihlon. "Nta'dz dĭtnnĭ' go
Then heard the woman. "What says this
gha'yûkgû-kgĭ'dzû?" ĭne'ûðĕn. Yitho'ĭtsû tûkaidĭ'nĭhlnĭ'k.
animal-little?" she thought. And she arose.
Ĕyû'qai triyu'rz tdo'i tlĭhl tûka'nûxaio'q. "Gha'yûkgû-
That kayak opening string she untied. "Animal-
kgĭ'dzû nta'dz dĭ'tnnĭ dâ'qâ e'nätlĭ'hl," ĭne'ûðĕn. Ĕyû'kai
little what it says for I will see," she thinks. That

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[1] See p. 45.

[2] This is an imitation of the song of the American robin. [The words are Eskimo, and mean "he has a wife up the river." — E. B.]

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gha'yûkgû ðûç yä'dzûyitä'çtlo. Gan tcĭ' qedlû''? Wiye'gû
animal skin she took off. What then was there? Inside
khwû'llû. Qwûtûa'n vwû kaiñ'? Nĭ'koxwûn ðûç yĭhl
nothing. Where is her husband? Wolf skin and
nĭhltrĭ'ð yĭhl vwû k'wâ yĭhl vwûtho'q vwûkhwû'llû. Wi'ye-
wolverene, and his arrows also that went with him, gone. Angry
qodo'ĭdlnĭñ', hlŏ''ŏtsû xûlle'tcĭ vwû-khwûl, ĭne'ûðĕn, tûqo-
was she, true for sure he-dead, she thought, be-
5 xwû'n'. "Gha'yûkgû-k'gĭ'dzû vwûzro'-tcĭ dĭn'ne'," ĭne'ûðĕn.
cause. "Animal-little that's why it said it," she thought.
"Kaito'ñ qwŏ'ĭtsû tcĭ dĭ'nnĭ, ĭnnĭ'' ĭstrû'q tsûqŏyä'n' qoño'
"Yesterday from also it said it, but I cried continually while,
ĭðĭtltço'ntzûn', a'hloûna' hlŏ' dĭn'ne'," ĭne'ûðĕn. Tso' ûk'û
I did not hear it, look you, truly it spoke," she thought. Cache upon
do'ĭðiyo. Ŏqŏqŏyĭ'hl gha'yûkgû ðûç lo'ñ, nĭle' ðûç yĭhl.
she went. Then animal skins many, bear skins and.
Giye'ûkgha'yûkgû ðûç yĭhl ñĭtco'xûtcoq ĭhltço'n, vŏ'xwû'
Brown bear skin also very large she saw, fur
10 yĭhl lûk'wŭ'l qedlä'n. I'-nna'xû-yĭhltcĭ't, tĕ naðĭ'hl a'qa
also white there was. It she chose, water warm with
ni'yidĭtltrĭ'çhl. Ŏ'qŏdenni' ni'yidĭtltrĭ'hl, dra'n-tûqû'dlĭñû'ðû,
she wet it. Hurriedly she wet it, day long,
yitho'ĭtsû nĭhlk'a'dzû yi'yĭhltĕnnĭ'q. Qwûtdĭgä'hl ñĭtco'xû-
and both ways she stretched it. At length larger
tcoqtsû ä'çtlät. Ni'yĭhltrĭ'hl qoño', tĕ tŏ'koĭntĭtliya'k sraka'i
it became. She was wetting it while, water she brought boys
qavŏ'qŏ. Yitqo'ño niyĭhltrĭ'hl. Niyĭhltrĭ'hltû tcĭ, yit no'-
for them. Meanwhile she is wetting it. She is wetting it also, there she
when
15 ûnyĭhltcĭ'ç tĕ-a'qa. Qwûtdĭgä'hl tĕ yĭhl loñ tdŏ'qwŏdĭnello'
puts it back wet. At length water also much she had put
tĭ'ñĭhl yĭt tĕ'ĭtço' yĭhl yĭt,[1] yitho'ĭtsû xû'hlûxa'thl. Qwûtdĭ-
pails in bowls also in, and it was dark. At length,
gä'hl, sraka'i wŭ'hläntltdya'k qoño', tso ûkû'dzû qwû'tsûn
boys asleep while, cache upon from
qwûtdo'ĭngĭtĭ'tliya'k ne'dlañ yĭhl gŏk'ŏ'q yĭhl k'ga'ç yĭhl
she brought in meat and fat also dried also
king-salmon
yû'q tdŏ'qwŏtdĭ'nĭhltzyä'k. Yitho'ĭtsû ĕyû'kai tcĭ gha'yûkgû
house she piled it up. And that too animal's

[1] See p. 46.

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ðûç tcĭ ûtda'nyû'kûdĭðĭtlyă'k, yitho'ĭtsûn' nĭhlk'a'dzûn yi'-
skin also herself she stretched it about, and both ways
yĭhltĕnnĭ'q, vwû kû'llûka'iñû yĭhl voxwû'ntsûn. Yitho'ĭtsû
she pulled it, its claws also upon it. And
vwû no'ĭhltci'dl yĭt nŏqâ'ilyăq, giye'ûkgha'yûkgû vwû xăĭ'
her work-bag in she searched, brown bear its teeth
tcoq yĭhl yĭhltço'n. Yitho'ĭtsû yiyĭhl ûtda'n yû'kûtdĭðĭtlya'k.
big also she saw. And with them herself she attired.
5 Yû xăĭ'' yĭhl tdû ðo' xaillo'. Yitho'ĭtsû ä'ntra o'ĭdĭt giye'-
Its teeth also her mouth she put. And like him brown
ûkgha'yûkgû tcoq ä'çtlăt. Yitho'ĭtsû ñĭtdû'kû tsrûqtlo't
bear big she became. And up ravine
qûtĭ'tltçŭ't, wi'yeqodo'ĭdlnĭ'ñtsûn. Dĕtla'ñû yĭhl vwû kga'-
she rushed furiously. Spruces also their roots
ðû yĭhl qä'ntdiyĭntrĭ't. Wi'yeqodo'ĭdlnĭ'ñtsû tcrŭ'tcr tdŏ'-
with she tore up. Furiously trees she
koĭnyidûtrĭ't yitho'ĭtsûn'. Qwûto'ntĭtltçŭ't tsrûqtlo't. Yûq
broke down also. She went down ravine. House
10 qoûo't ninĭ'ddiyo. No'ûndi'yellyo, yit no'ûnyi'nĭhltcĭ'ç; yû
to its vicinity she returned. She took off, there she put it down; its
xă'ĭ' yĭhl yoxwû'n' no'ûnne'llo. Wŭhlähltû'ñ ûkhwû'l
teeth also beside it she put. She slept not
tsûqŏyĭ'hl, sraka'i trûqûnedyă'k. Yitqo'ño gŏho'n ûkhwû'l
also, boys awoke. Meanwhile she ate nothing
tsûqŏyĭ'hl wi'yeqodo'ĭdlnĭ'ñ tsûqŏyä'n'. Yitho'ĭtsû k'ai
at all, angry she is very. And birch
de'nĭtlkâ'i nĭhltrû'xûlûkû'zr yĭhl qo'xwû qwûtdo'ĭntdiyo',
cut one forked also to them she brought in,
15 ĕyû'kû sraka'i. Éyû'kai k'ai tcrŭtcr yû'q qwûtdo'ĭnyi'dĭ-
those boys. That birch stick house she carried into.
dûton. Ŏqŏqŏyĭ'hl, "Goûhla', täso'ĭhl," qwŏ'hlnĭ. "Sĭ
Then, "Look, you! I am going away," she said to them. "Me
k'a'dûoqta'an, nĭhlko'tsûtû dûtästĭ'hl," yĭ'hlnĭ. "Gĭ'lû va'vû
do not wish for, soon I will come," she said. "Now food
oqhlno'ûn, tĕ yĭhl yŏ'qhŏ ŏ'qŏ qwûtdo'ĭnnĭgûyo' i; tĕ'
eat, water also you for I brought in that water which;
yĭhl qŏðo'qûo'rzûtzû, ño tĕ' toqhltcĭ'hl," yĭ'hlnĭ. "Tso'
also do not fetch, for water you will fall into," she said. "Cache

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yĭhl k'û'dzû dûo'qûo'rzan, ño nto'qhltçŭ'hl," yĭ'hlnĭ. "Gĭ'lû
also upon do not ascend, for you will fall," she said. "Now
gha'yûkgû tcoq yŏ'qhŏ ŏxwû'' dûta'ðiyo'tû, tcrŭ'tcr a'qa
animal big you to if one comes in, stick with
vwût dro'gû qûgyû'gaitça'iq," yĭ'hlnĭ. "No'qhltdji'tàn,"
its breast oppose," she said. "Do not be afraid of him,"
qwŏhlnĭ. Ăqăqû'hltdĭ, "Yóq qóxótäso'ĭhl," yĭ'hlnĭ. Ăqă-
she said to them. Then, "You I will come to," she said. Then
5 qû'hltdĭk ñĭtdû'kû tsrûqtlo't qûtaðiyo'. Yitho'ĭtsû tsrû'qnŏ
up ravine she went. And river
qwûtdŏ''ŏ de'loi ûk'û'dzûn xäho'ĭhl. Wi'yenqoðŭ'ttsûn
bank mountain upon she went. Raging
xûllŭkŏ'k tsûqóyĭ'hl. Ä'ntra tûn xûtdû'q tcrŭ'tcr yĭhl
she runs also. Like ice moves trees with
gĭntzĭ's getdi' nĭtlĭ'tçtsû xäho'ĭhltsûn. Tcĭ'û de'loi tcoq
crashing very strong she going. Another mountain big
k'û'dzûn qançi'yo. Nokhâ'gwi tdĭ'mĭdzû yĭhl qedlä'ntdû
upon she ascended. Stones flat also where there were
10 qançiyo'. Ŏqóqóyĭ'hl ĭne'ûðĕn, "Go nokhâ'gwi yĭhl sĭ
she went up. And she thought, "These stones with my
noq nĭhlk'o'dzûn nĭ'gûtätlä'hl, sĭ tdro'gû qóyĭ'hl santdo'gû
chest[1] both sides I will put, my breast also, my forehead
qŏyĭ'hl."
also."

Taðiyo'; ŏqŏqóyĭ'hl ñĭtdû'kû detla'ñ k'ûdzûn nĭga'rzräç-
She went on; and up spruce upon some one began to
tlŏk, "Ño gĭ'tsû[2] dĭñĭdiyo'k," vwarznne'dtsûn. "Ño getdi'
laugh, "Why, badly you have done," (some one) saying. "Why, very
15 trĕe'ñĭtçe'dû," vwa'rznnĭ. "Yädznte'lla i nokhâ'gwi; ño
ridiculous are you," some one said to her. "Take off those stones; for
getdi' trŏqaidtû'q," yĭ'hlnĭ. "Ño e'ñĭtçŭ'dû tre'ĭteçe'dû,"
very bad," said he. "Why, hereafter it will be a cause of laughter,"
yĭ'hlnĭ. Yitho'ĭtsû vädznni'yitäçtlo; óqŏqóyĭ'hl de'hlnĭ
said he. And she took them off; and said
yóqgŏtsi', "Ăgûde' tĭ'qwû," yĭ'hlnĭ. Ăqăqû'hltdĭk, "E'ñĭz-
the Raven, "That's all right," said he. Then, "You
rĭ'ntsû-dĭñĭdiyo'k," yĭ'hlnĭ. "Gĭ'lû xa'ñûho'ĭhl," yĭ'hlnĭ.
look all right," said he. "Now, go on!" said he.

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[1] That is, "sides." [2] See p. 47.

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Ăqăqû'hltdĭk tcĭ taðiyo', ĭnato'dzûn k'wătde'dl ĕyû'kû
Then again she went on, hurrying because those
sraka'i qavŏ'xŏ qo'yoûdĭhla'n ûqă'ĭ. Tsrû'qnŏ qwûtdŏ"
boys about them she was thinking because of. River bank
qŏyä'n' xăho'ĭhl. Atçĕ'û ka'i qŏtco'q qûhltço'n, dĕ'nna
only she went. Down there village big she saw, men
loñ, treða't! Yitho'ĭtsû kai qoĭtsŭ'dzû neyo', yitho'ĭtsûn'
many, behold! And village toward she went, and
5 ĕyû'kû yädznni'yitĭtltcĭ'ç, yitho'ĭtsû yû xăĭ' yĭhl yä'dznnĭ'-
that she took off again, and its teeth also she took
gûtä'çtlo, dĕtla'ñ kgĭ'dzû xoiyû'q ni'yinĭhltcĭ'ç. Te'gĕ tûñ
out again, spruce small under she put. Here path
qŏne'gû qedlä'n, yitho'ĭtsû yû'qai taðiyo, kai qwû'tsûn'.
good is, and there she went, village toward.
Kai qoĭnŏ'qsn nĭhlko'tsûdû xăho'ĭhl. Treða't kai qŏtco'q,
Village behind near she goes. Lo, village big,
trä'hltçĕt ŏqŏtco'q tcĭn. Yûq qoo'sn tcĭ yûq qŏtco'q. Yit
kashime big also. Kashime next to also house big. There
10 qwû'tsûn' qûhltdi ûhlte' xăho'ĭhl, yitho'ĭtsû yit qwû'tdûe'l-
toward then she kept going, and there she ran in;
lŭkgŏk; yitho'ĭtsû nĭhlhok'o'ĭdzû e'çok tça'ûkûqûtlo'n,
and each side pot they had set to cook,
nŏkâihlta'hlnû nne'gû tekû'. Qai-yâ'kâ-qûnna'iq. "Ŏxûtdû',
women beautiful two. They called to her. "Cousin,
qwû'tdĭnĭñeyo' hĕ?" qă'yĭhlnĭ. "A't, dĕ'nna ŏ'xŏ ðedo',"
you have come in then?" said they. "There, us with stay,"
qă'yĭhlnĭ. Ĕyû'kûn kehlû'kûn, "Si yû'q ăðedo'," yĭ'hlnĭ;
they said to. She one of them, "My place sit," says to her;
15 yitho'ĭtsû yit doĭðiyo'. Kehlû'kûn noiyû''û tçŭñ ûhlvwa'rtsr,
and there she sat down on the platform. One beaver-meat was cooking,
e'ço tco'q yĭt; kehlû'kûn tcĭ xûnno'i tçŭñ tcĭ ûhlvwa'rtsr,
pot big in; other one also deer-meat also was cooking,
e'ço tco'q yĭt. Ŏqŏqŏyĭ'hl tdû-qwŏ'hlnĭ, "Ŏxŏtda'," qwŏ'hlnĭ,
pot big in. And then to them she said, "Cousins," she said to them,
"yŏ'qgŏ kaiñ nda'-qwûtsû qûtä'çdäthl?" k'wătde'dl vŏ'xŏ-
"your husbands where-toward have they gone?" because she
qoyo'ûdĭhla'n yûqho'tsû qaizre'ntdû qŏnĭhla'ntsûn yit yû'q,
was thinking all the finery looking at there (in) the house,

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tlŏqtä'hl nne'gû yĭhl, xûnno'i ðûç tähl nne'gû yĭhl, gĭtsû'-
mats fine also, deer-skin beds fine also, marten
xûtdû''û yĭhl qedlä'n. Óqŏqóyĭ'hl tdû-qû'n'nĭ, "Ño kehlû'-
parkas also there were. Then to her they said, "Why, one
kûn yĭä'n' dĕ'nna ŏ'xŏ ðĕtdo'," qû'n'nĭ. "Tdĭñtdo'ñ tûn
only us with lives," they said. "Last spring ice
tlo'xŏ, dĕ'nna ŏ'xŏ nĕ'ûkan qane'kĕn, dĕ'nna ĭhltcĭ't,"
after, us to came stranger, us he took,"
5 qû'n'nĭ. "Dählĭnnĭ'' kĭ'tdĭñĭtsû qûtä'çtlû, qóyĭ'hl dĕ'nna
they said. "But grass when it began then us
to grow,
o'xwû ntĭ'ðûkăn; yitho'ĭtsû qaiĕto'ñ, qa'iûne'dzr qŏyĭ'hl,
from he went; and last winter, midwinter when,
dĕ'nna ŏxwû'n' ni'ĭddiyo', yitho'ĭtsû dĕ'nna ŏ'xŏ ðĕtdo':
us to he returned, and us with he lives:
tcrŭtcr â'kâ ntĭ'ðûkăn," qă'yĭhlnĭ.
wood for he has gone," they said.

Yitho'ĭtsû qa'i-yi-tlo'gûdûxaidtrĭ't. "Ño dĭstsa'n ûkhwû'l,
And they-her-offered food. "But I am hungry not,
10 go'ûtdû'xûhltdû tcĭ gû'xûsso'n'," yĭ'hlnĭ. "Gĭ'lû a' dĕ'nna
just now also I ate," said she. "Come, then, us
ŏ'xŏ aðe'do," qă'yĭhlnĭ. "Ĕ'," nnĭ'. "Gĭ'lû tŏxâihltco'q
with stay!" they said. "Yes," said she. "Now how very
vwût do'gû[1] qa ûkhwû'l i," qwŏ'hlnĭ. Ăhn, kehlû'kû,
its surface oil none there is," said she to them. One of them,
"Gĭtde' nĭgetlŏ'ktsû," yĭ'hlnĭ, "vwĭt do'gû dĕnna'ûlûo'n,"
"Very smiling," said she, "its surface bend over,"
yĭ'hlnĭ. Ŏqóqŏyĭ'hl vwĭt do'gû qa eçtco'q. "Kehlû'kûn
said she. Thereupon its surface oil became plenty. "Other one
15 tcĭ, gĭnätdji'tsû vwût do'gû dĕnna'ûlûo'n," yĭ'hlnĭ. Yitho'-
also, squinting its surface bend over," said she. And
ĭtsû qantdo'xû-tçĕ'ûxû ðĭhliyĭ'hl yitho'ĭtsû eço'xû tcoq yĭt
their forehead-hair she seized, and pots big in
yû'kû qû'nĭhltrĭ't qwût çĕ. Yitho'ĭtsû qa'vwi yetsr ûkhwû'l;
down she pushed their heads. And their breath none;
yitho'ĭtsû tû'kanqĭtltdo'n. Yitho'ĭtsû qo'i yûq nĭnûqûnello',
and she made them sit up. And their places she put them back,
kehlû'kûn go'ngĭdĭhlkhwo'ntsû hûk'û' do'ĭnyellyo'k, kehlû'-
one sewing as if she fixed, other

[1] See p. 48.

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kûn yĭhl tcĭ'yûqho'tsûn. Kehlû'kûn gĭnäçtdjĭ't, kehlû'kûn
also just the same. One squints, other
tcĭ nĭgĭtlŏ'k. Yitho'ĭtsû çani'lŭkgŏk yitho'ĭtsû ñĭtdûkû
also smiles. And she ran out and up
qăntĕ'tlŭkgŏ'k. Ŏ'qŏqŏyĭ'hl nŏ'xŏdŏkă'hl ĕyû'kûn qa'vwû
she ran up. Then comes he their
kaiñ' tcrŭtcr ndo'ĭhlĭ'hl. Yit tĕ'ûkavwo'n qaiyĭtltcĭ'ç,
husband wood towing. There beach he tied it,
5 yitqo'ño tdŏkŏĭntû'çiyo. Yûq qwû'tdoĭnĭddiyo'. Ŏ'qŏqŏ-
then he went up. House he entered. Then
yĭ'hl ĕyû'kûn nŏ'kâihlon kehlû'kûn gĭnäçtdjĭ't yûka'intlûo'n
that woman one squints bends over
yinû'xûhltcĭç. Ŏ'qŏqŏyĭ'hl vwû nan' k'ûtĭ'tlûkhû't. Kehlû'-
he struck. Then her face sloughed off. Other one
kûn nĭ'gĭtlŏ'ktsû go'ngĭdĭhlkhwo'ntsûn yinû'xûhltcĭ'c tcĭ.
smiling sewing he struck also.
Ŏ'qŏqŏyĭ'hl wû'k'ûtĭtlûkhû't tcĭ wĭ'ðûç. Ŏ'qŏqŏyĭ'hl tçû-
Then sloughed off also the skin. Then he
10 nĕzrĭ'hl tsrû'qtsûn, "Sĭ ŭ'ûkai nta'dz-dûqûtdiyo'k?" nne'dtsûn.
ran out crying, "My wives what ails them?" saying.
screaming
"Sĭ ŭ qo'xû-dûxaidta'," nnĭ'.
"My wife with has been," he said.
them

Niĕ'ûxû kai-qwûta'n qû'nnûqûdĭlloxwŏsr. "Kwătde' niĕ'ûxû
Outside village people are all jabbering. "Just now around
outside
ûqwûtdûdĭ'hl: Nta'dz-dûqûtdiyo'k?" Tsrûxaidĭ'lloxwŏsr.
they were walking: What ails them?" There is crying.
Ŏqŏqŏyĭ'hl ñûû'n qwŏ'ĭtsûn trûxaizrĭ'hl. "Ñĭtdû'kû de'loi
And yonder from there is shouting. "Up mountain
15 tcoq k'û'dzûn gi'yeûkgha'yûkgû kâitdo'ĭq," qûn'ne'dtsûn
big on brown bear is going," saying,
trûxaizrĭ'hl. Yi'tqoĭyû'kû kai-qwûta'n-tci'dlûkai qăqätä'ç-
they shout. Thereupon village-people-men go up
däthl qŏllo'ñtsûn tûtç yĭhl qoĭlä'hltsûn, tĕ'ĭtzĭ'hl yĭhl, k'wâ
many spears also taking, ice-picks also, arrows
yĭhl. Ñĭtdû'kû qă'qätä'çdäthl. De'loi ûk'û'dzûn ĕyû'kû i
also. Up they go up. Mountain on that the
gha'yûkgû qonĭhlûa'n. Treða' ĕyû'kûn Tdjŏ'xwûllĭk qo'-
animal looks at them. Lo, he Tdjŏ'xwûllĭk

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ñĭtçû′ xăho′ĭhl. Yi′tqoiyû′kû yĭ′thliyĭ′hl. "Sĭ ŭ′t ñĭ′tsûn′,"
ahead goes. Thereupon she catches him. "My wife, to thee,"
yĭ′hlnĭ, trŏqŏzro′; k'wătde′dl nŏ′kâihlon tdĭ tsû′xû nă
he says, only; for woman her hood face
ûnĭhltrĭ′t. Yi tçĕ′ tû′kûnĭhlge′tç, tdû kû′llûka′iñ yĭhl a′qa
pushes from. His head she bites, her claws also with
crĭhlto′iĭhltcĭ′hl, yitho′ĭtsû kai-qwûta′n yĭhl yûqho′tsûn, yûq
she tears in pieces, and village people too all, place
5 qŏxŏĕ′ûxû, yitho′ĭtsû ñĭtçĭ′ñû kai qwŏtdĭtĭ′tlĭtçû′t. Kai tcĭ
about, and down village she rushes down. Village also
qwûtcĭ′ûxaiyo′. Yûqho′tsû tso yĭhl yû′q[1] yĭhl nĭgûqo′nntrĭ′t,
she begins at the end of. All caches also houses also she destroys,
sraka′i yĭhl nŏkâihlta′hlnû yĭhl, yitho′ĭtsû qantûçiyo′.
children also women also, and leaves.
Ntû′çiyo′, tdû kai qwû′tsûn, kwătde′dl sraka′i qavŏ′xŏ
She left, her village toward, for boys about them
qo′yoûdĭhla′n ûqă′ĭ. Yitho′ĭtsû yûq qwûtdoĭntû′çiyo: qŏyĭ′hl
she was thinking because of. And house she entered: Then
10 ĕyû′kûn gi′axa, "Ûlliyû′!" nne′dtsûn, nähltcĭ′ttsûn, taðûzre′hl.
he the older brother, "Ûlliyû′!" saying, being afraid, began to scream.
Yitqo′ño ĕyû′kûn vwû tci′dl sû′xûlûk, yĭ′tliyĭ′hl i tcrŭtcr,
While he his younger brother dear, caught up the stick,
ĕyû′kû i gha′yûkgû tdro′gû qû′gĭneyĭ′hl. Qû′hltdĭ yi
that the animal breast he quickly put against. Then his
tdro′gû qû′gĭnetçĭ′q. Ó′qŏqŏyĭ′hl nnû′′-yûänĭ′hlnek. "Sĭ
breast he pressed it against. Then she pulled her hood back. "My
ge′gĕûkai, ăgûde′ tĭ′qwû," nnĭ′. "Gĭ′lû at dûðoqhlçĕ′,"
children, that's right," she said. "Now there stay!"
15 yĭ′hlnĭ. Tçantûçiyo′. Yûq qoûo′t nĭhlko′tsûdû yädzûni′yi-
she said. She went out. House outside of near she took it off
tĭtltcĭ′ç, yû xăĭ′′ yĭhl yädzntä′çtlo, yitho′ĭtsû tcrŭtcr yû′kû
again, its teeth also she took out, and log under
dutä′çtlo, yitho′ĭtsû qwûtdo′ĭndiyo′. Yitho′ĭtsûn ĕyû′kûn
she put them, and she went in. And those
sraka′i nĭhlkgo′ĭdzû qoûhltä′hl, getdi′ qo′ûñĭtro′rtsûn.
boys on either (knee) she takes, greatly loving them.

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[1] See p. 49.

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"Ăgûde' tĭ'qwû yûqho'tsû dûoqta'n," yĭ'hlnĭ. "Ahla',
"That's well that which you did," said she. "Ah,
nĭûðo'ĭdû k'ŏðĭ'siyo qoño yŏq qoxwû'n' qo'yodû'xûtla'n,"
far off I went while you about I was thinking,"
yĭ'hlnĭ. Yitho'ĭtsû an yit qatĭtltçĕ', săn dĕnne'ñaç. Qwût-
she said. And then there they staid, summer long. At
dĭgă'hl gĭto'n yĭhl dĕûkwo'n'. Yûqho'tsû-hûk'û' dû'qûtdi-
length leaves also turned. Same way they did.
5 yo'k. Ĕzrĕ qûtä'çtlû, ăqăqû'hltdĭk qwŏ'hlnĭ, "Sĭ ge'gĕûkai,"
Cold it became, then she said to them, "My children,"
qwŏ'hlnĭ, "Ahla', yûq trŏ'qŏtĭhltse'dû qwû'tsû a'rsroûdĭ'hl."
she said to them, "Now, house where we will make it to let us go."
An tdû ge'gĕ gû tci'dl yo'ñĭtro'rt. "Ăgûde' eñĭtçû'-
She her child his younger brother loved. "Thus in years
qoûðĭ'hltsûn nĭñûkhâ'gŏqwûtdĕ'nna ñû k'û dûgûto'ûtĭ'hl,"
to come mankind thee like will do,"
yĭ'hlnĭ. "Gi'axayĕ' qûnähltcĭ' qoño', gĭtci'dlûkai qa'iyintl-
said she. "The older brothers are afraid while, their younger brothers will not
10 tdji'dûtzûn'," yĭ'hlnĭ. Yitho'ĭtsû ăqăqû'hltdĭk yi'nûqûdĭtle'n
be afraid," she said. And then they dressed themselves
gi'yeûkgha'yûkgû ðûç yĭt, k'wătde'dl qûtĭðokwo'ĭtç ûqă'ĭ.
brown bear skin in, because it had grown cold by reason of.
Ăqăqû'hltdĭ ĕyû'kûn qa'vwû vo'n ĕyûkai no'ûnyi'doĭhltcĭ'ç.
Then she their mother that (skin) put on.
Ăqăqû'hltdĭk ñĭtdû'kû qûtä'çtdäthl tsrûqtlo't, yûq qwûlla'i
Then up they went ravine, house place for
nû'qûnedä'tl. Dĕtla'ñû tço'ðû nĭhlk'û'ðû qo'ndûxaio'.
they came to. Spruces large each side stood.
15 Yä'hltsŭn qû'hltdĭ qa'vwû von, yä'stsŭn vwû ge'gĕûkai
The other side then their mother, this side her children
qai-yit'o'dûk'wŏ'ç. Û'qûdĕnnĭ'qtoq, qû'nûqûqû'deo'ĭq qû'tdi
exercised themselves (by clawing the trees). When they had finished, they dug their
yûq llai. Yitho'ĭtsû hŏkûqûnĭhlne'k, ăqăqû'hltdĭk qwŏ'hlnĭ
house for. And they completed it, then she said to them

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an tdû ge'gĕûkai, "Ahla'n e'ñĭçŭ'dû nĭñûkhâgŏqwûtdĕ'nna
she to her children, "Mark you, hereafter mankind
dĕ'nna e'nĭhle'ltzûn', kwûtto'gûtoq dĕ'nna qenĭhlĭ'hl." Tsan,
us will not see, sometimes us they will see." So,
yitho'ĭtsûn, ûtdûhondlûŏ'n'.
then, I have finished.

7. Story of a Young Man who was purified from Sin.[1]

(*Told by Blind Andrew.*)

Kai trûn'nĭ' qŏðûo'n, yit kwûttŏ'xŏðĭ'llĕn qedlä'n.
Village they say there was, there young men there were (pres.).

5 Yitho'ĭtsû trûn'nĭ', no'ûtçĕn kwûttŏ'xŏðĭ'llĕn qedlä'n, toyo'n.
And they say, two young men there were, chiefs.
Yitho'ĭtsû yi'tn qû'hltdĭ qûdĭ'tltçĕ', kai ŏxŏtco'q, trûn'nĭ'.
And there then they live, village large, they say.
Go'ût, trûn'nĭ', gha'yûkgû dûqûhla'ntsûn, trûn'nĭ'. Yitho'-
Always, they say, game they did, they say. And,
ĭtsûn', trûn'nĭ', yû'kû'n no'ûtçĕn kwûttŏ'xŏðĭ'llĕn tçĕ qû'-
they say, those two young men as yet had
qûhltce'dûtzûn', trûn'nĭ'. Tsan, trûn'nĭ', yit qaçdo'.
not taken (wives), they say. So, they say, there they lived.

10 Yitho'ĭtsû trûn'nĭ', an kehlû'kûn detça't wŭhle'nähltdyăq,
And they say, he one (of them) first went to sleep,
yi'tqoĭtlo'xûtû tcĭ e'nĭta'iq. Yûqho'tsû-qoyä'n' tci'û dûqû-
afterward the other lay down. Always so they
ta'n, trûn'nĭ'. Yitho'ĭtsû trûn'nĭ', ăqăqû'hltdĭk ntdû'kû
did, they say. And they say, then up (at)
qwû'tdĭnĭhltce'ðû ĭtĭ'llûĕ'ûqtoq, trûn'nĭ' yû'kûn qoñĭtlo'i
the curtain when it became light, they say he the last
wŭhlnähltû'qûn û'tdĭ k'â ûhljre'qtsun, aqû'hltdĭ nĭnnû'kû
to go to sleep his arrows taking them, then back

15 de'loi k'û qû''ûhâ'iq xûnno'i aqû'hltdĭ yito'gĭhltdĭ'ktsûn',
mountains on he goes deer then he is shooting,
yo'xonçû'ûllû'' yitho'ĭtsûn'. Ăqăqû'hltdĭk trähltçĕ't qonût-
he skins them also. Then kashime he

[1] See p. 50.

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do'ĭq. Tređa' a'rzunĭ, vwû kehlû'kûn vwûkhwû'l, trûn'nĭ'.
enters. Behold, they say, his partner absent, they say.
Ăqăqû'hltdĭk, trûn'nĭ', nĭhlña'çqŏyu'rztsun yit đĕtdo', qŏ-
Then, they say, some little time there he was,
yĭ'hl vwû kehlû'kûn yŏ'xŏqwûtdĭ'nûtdo'ĭq. Qŏyĭ'hl trûn'nĭ,
and his partner came in where he was. And they say,
de'hlnĭ yû'kûn ñûo'ĭdzăn, qwûtdĭ'nĭtdo'yĭn, — qŏyĭ'hl
says he the last one, who came in, — and
5 dehlnĭ', trûn'nĭ', — "Alla'!" yĭ'hlnĭ, trûn'nĭ'. "Ĭstă!" yĭ'hlnĭ,
he says, they say, — "Well!" he says, they say. "Cousin!" he says,
trûn'nĭ', "at hĕ nĭñĭddiyo'?" yĭ'hlnĭ, trûn'nĭ'. "Ho," yĭ'hlnĭ,
they say, "so then have you come back?" he says, they say. "Yes," he says,
"go'ût n' nĭnĭssiyo' unĭ'n," yĭ'hlnĭ. Ăqăqû'hltdĭk, trûn'nĭ',
"here just I have come back indeed," he says. Then, they say,
"Gĭ'lû, ntrŏ'qŏdĭtlkâ'i," yĭ'hlnĭ, trûn'nĭ'. Ăqăqû'hltdĭk
"Come, let us make a fire (pl.)!" he says, they say. Then
nĭhlto'qûqûdĭtltû's, ăqăqû'hltdĭk yädzgû'qûdĭtltcĭç, ăqăqû'hlt-
they split (wood) (dual), then they take off (the curtain), then
10 dĭk nŏ'qŏqûdĭhlkhwŏ'n. Ăqăqûhltdĭk qwûtdĭngû'qûnĭhltcĭç.
they make a fire (pl.). Then they put on (the curtain).
Ăqăqû'hltdĭk qavŏ'xwŏ tcok dûtĭçta'n tcĭn. Ăqăqû'hltdĭk
Then by them the bowls were brought also. Then
tço dûqûhla'n qwûtlŏ'xŏ, yû'kûqûdĭtltçé', trûn'nĭ'. Ăqă-
bowls they had done with after, they sit down, they say. Then
qû'hltdĭk û'tdû nĭnnû'kû yûq nne'dzr yit tû'qaçdo'ĭdû
always back house middle of there where they sit
qaçdo', yitqwû'tsûn' iotû'nn tci'dlûkai çû'nqû'tuçûdä'thl
they stay, while those men (belonging in the village) go out
15 qûtdi yûq qwû'tsûn'. Ăqăqû'hltdĭk yû'kun qa'vwûgû
their houses to. Then those their (i.e., the two cousins)
kwûttŏ'xŏđĭllĕn ûtda'n an zro çŭ'nûçt'û'zrûtzûn', û'hlte'
young men they only they (two) do not go out, always
yû'kû yûq qăçdo'. Ăqăqû'hltdĭk yû'kû qoñĭtçû'n wŭhlûn-
that place they remain. Then that first one to go to
ähltû'xûn nna'xû tcĭ wŭ'hlntltdyă'q. Yitho'ĭtsû trûn'nĭ',
sleep that one also went to sleep. And they say,

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tcĭ[1] kaitoñ qûñĭtlo'i wŭ'hlntltda'xûn tûkaçdo'. Yû'kû qo'-
again yesterday the last who went to sleep sits up. That last
ñĭtlo'i wŭhlehldû'xûn trûn'nĭ', tçûta'ñûçtoq e'llûû'n', trûn'nĭ'.
one who went to sleep they say, at night shines, they say.
Tsa'n, trûn'nĭ', yûqho'tsû-yĭä'n dĭ'ñĭta, trûn'nĭ', yû'kûn;
So (yes), they say, always he is thus, they say, that one;
kwätde'dl, trûn'nĭ', wiye'nqŏçðŭĭtzû ûhlte' yûqho'tsû-qŏyä'n'
because, they say, not to be angry continually always
5 hŏk'wa'nĭhlnĭ'q. Yitqo'ño yû'kûn vwû kehlû'kûn, trûn'nĭ',
he tries. Meanwhile he his partner, they say,
e'llûû'n ûkhwû'l, trûn'nĭ'. Äqäqû'hltdĭk yû'kûn vwû kehlû'-
shines not, they say. So he his partner
kûn wŭ'hlûnähltdû'q, yi'tqoĭtlo'xŏ qoñŭ'ç qŏyĭ'hl äqäqû'hlt-
goes to sleep, afterward a long time also then
dĭk ûtdetcĭ' wŭ'hlûnähltdû'q, hŏk'wŏ'dzû-qŏyu'rz trŏqŏzro',
he too goes to sleep, short-little only,
qûn'nĭ'. Äqäqû'hltdĭk ntdŏ'kŏi ni'ĭtĭllûe'qtsû qâ'khwa niyi-
they say. Then up to grow light for it he
10 nĭllûe'q; yitho'ĭtsû ĭ'llûe'qtoq nnûû'dûtle'q. Yitho'ĭtsû äqä-
watches; and as it grows light he is dressing. And
qû'hltdĭk tcĭ de'loi yi'tsû antûtdo'ĭq, yitho'ĭtsû äqäqû'hlt-
then again mountain to it he returns, and then
dĭk yû'kû qançiyo', i de'loi. Yitqwû'tsû û'tdû yû'kût
that he again ascends, that mountain. Whither always there
sraka'i ñĭläntdo'ñ qwû'tsûn yû'kû-qwo'nûtdo'i i i de'loi.
boy when he was from (the time when) there just the same it the mountain.
Äqäqû'hltdĭk qe'nĭtla'n'. Treça' trûn'nĭ' yû'kût xûnno'i
So he looks. Behold, they say, there deer
15 dĭhla'n ûqäĭ', treða ĭnnĭ' kokwû'l. Qonĭ'hla'ntû', treða't
he gets (does) where, behold, but none. When he looks around, behold,
xûnno'i kokhwû'l. Yitqo'ño, trun'nĭ', qo'xwûllĭe'hl. Nĭhl-
deer none. Meanwhile, they say, it grows light. Both
k'a'dzûtzûn' qonĭhlan. Too'stsûn trûn'nĭ', tokâ'qŏ tcoq
ways he looks. Southward, they say, tundra big
qedlä'n. Eña'ntsûtsûn, de'loi ŏ'qŏdeta'n, trûn'nĭ'. Qogû-
there is. On the other side, mountains appeared, they say. Sun

[1] See p. 51.

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too'ĭhl k'û dûqû'di'yok, trûn'nĭ'. Qŏyĭ'hl trûn'nĭ' e'ñĭçû't
will rise as if it seems (it acted), they say. And they say, out
tokâ'gŏ qwûtco'q çûqûne'dzr qŏ'xwŏgĭ'tdûhn qwû'tsûn'
tundra big middle one side of toward
ge'neto'ĭldûhn, tređa' trûn'nĭ', yûq qone'gû, qoyû'xûhlvwû't.
suddenly he saw, behold, they say, house fine, the curtain bellies out.
Qw'ûtda'iûi kw'ätdĭ't qŏnĭhla'n, ĭnnĭ' kokhwû'l ûqä'ĭ!
Did he not just now look, but nothing there!
5 Yitho'ĭtsû trûn'nĭ', ĭne'ûđĕn an kwûttŏ'xŏđĭllĕn, "Dĭ'ñĭta
And they say, he thinks, he the young man, "I believe
[I had better,]
qwû'tsûtĭđĭso'i," ĭne'ûđĕn. Äqäqû'hltdĭk tdû k'wä' yit ni'-
I will go to it," he thinks. Then his arrows there he
yinelo', tdû xähl yĭhl, äqäqû'hltdĭk yit-qwû'tsû taciyo'
put down, his pack also, then thither he went
e'ñĭçû' yit. Äqäqû'hltdĭk yit neyo'. Tređa', trûn'nĭ', yûq
out there. Then there he came. Lo, they say, house
qwûta' qaizre'n, trûn'nĭ'. Äqäqû'hltdĭk qwûtdo'i neyo'.
how fine, they say. Then doorway he came.
10 Äqäqû'hltdĭk nĭĕ'ûxû qonĭhla'n. Yitho'ĭtsû trûn'nĭ', qo-
Then around outside he looks. And they say,
nĭhla'n ĭnnĭ' tso ûkhwû'l, trûn'nĭ'. Tûñ qŏyĭ'hl â'kâ
he looks but cache none, they say. Path (tracks) also for
qonĭhla'n, ĭnnĭ' dĕ'nna tûñ kokhwûl, trûn'nĭ'. Äqäqû'hlt-
he look, but man's path (track) none, they say. Then
dĭk qo'yoûdĭhla'n, trûn'nĭ'. Ĭne'ûđĕn, trûn'nĭ', "Dĕ'nna-
he meditates, they say. He thinks, they say, "Men
crĕ' qedlä'ntû go qwû'tsû täso'," ĭne'ûđĕn. Äqäqû'hltdĭk,
I wonder whether there are here whither I am going," he thinks. Then,
15 trûn'nĭ', qwûtdû tađiyo', trûn'nĭ'. Ñiyû'kû tçähl-yû'kû
they say, in he went, they say. Down into the vestibule
qai'yoxaiyo', qwû'dĭnĭhltce'đû k'ûçqûnĭhlne'k. Tređa',
he went, curtain he pushed aside. Lo,
trûn'nĭ', wiyĭ'hl qä'ĭllûma'k. Äqäqûhltdĭk qwû'tdĭnneyo',
they say, suddenly (or with him) very light. Then he went in,
trûn'nĭ'. Yûq kgĭ'dzûyurz tređa', trû'n'nĭ. Äqäqû'hltdĭk
they say. House very small behold, they say. Then

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eño'sûtsûn nínneyo', trûn'nĭ'. Enosn qenäçto'n, trûn'nĭ'.
across (the room) he went, they say. On the other side he (turns and) looks around, they say.

Óqóqóyĭ'hl trûn'nĭ', eño'dzû ñĭtçĕ't[1] nó'kâihlon dóq do'íçdo',
And they say, on the opposite side toward the front of the house a woman (on the shelf-bed) sits,

nó'kâihlon nne'gû, trûn'nĭ'. Yitho'ítsû trûn'nĭ', k'wo'ngĭ-
woman beautiful, they say. And they say, she is

díhlk'wó'ntsû tređa', trû'n'ní. Gĭ'tíníçto'gitzûn', trûn'nĭ'.
sewing there, they say. She does not look about her, they say.

5 Á'qăqû'hltdík k'wo'ngídíhlk'wó'n i t'ó'xoítçĕ' qwû'tsû
Then she is sewing that which frontward toward

yi'níhlne'k. Áqăqû'hltdík dĭtnne'tsû yû'kûn nó'kâíhlon
she pushes. Then speaking that woman

trû'qûneño', "Ágûde' só'qóyo' k'û dästsú'dzû täyo'," yĭ'hlní.
says, "It is my wisdom (meditation) be- cause of hither you came," she says.

"Kogûde' e'dtû ñan k'û'dzû qoní'tla'n ínní'', tdóva'
"Know that [here] all the world over I looked although, no one [who]

ínní'' t'ígĭ'níđísto'gĭtzûn'," yĭ'hlní. "Û'tdû neyä'n'-ñĭt'o'n
at all but thee did I see," she said. "Only thee only appearing (in sight?)

10 gĭ'nísíto'íq go ña'n' k'û'dzû," yĭ'hlní. "Só'qó e'ñízrĭ'n
I could see you this world upon," she said. "For me thou art good

tûqo'ûû'n, si yû'q ñĭ'tsûn' t'ra'qoyä'n'-nû'qonísûo'n," yĭ'hlni.
because, my house to thee its appearance I showed," she said.

Áqăqû'hltdík tçûtađiyo', trûn'nĭ', yû'kûn nó'kâihlon. Yitho'-
Then she went out, they say, that woman. And

ítsû trûn'nĭ', çûneyo' vwatdû'-qotĭđûó''.
they say, she went out a long time she was gone.

Ăqăqû'hltdík trûn'nĭ', qwû'tdínnóxódo'íhl nó'kâihlon.
Then, they say, comes in the woman.

15 Tređa' trû'n'nĭ, tçok nne'gû vó'xóghwó'srûkhwû'l i qwû't-
Behold, they say, bowl fine clean one she

díngĭ'tdokhwâhl. Áqăqû'hltdík tređa' trûn'nĭ' vwûcrĭ'hl-
brings in. Then behold, they say, it is steaming.

deo'i. Tređa' trû'n'nĭ go-ût-dû'xûhl dûe'llûkwo'n. Ăqă-
Behold, they say, just now taken out.[2] Then

[1] See p. 52. [2] That is, from the pot.

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qû'hltdĭk yi'taðo'n, trûn'nĭ'. Ŏqŏqŏyĭ'hl e'i tçok yi'tlonû-
he began to eat, they say. And that bowl he gave
xaito'n. Vwă'tûqŏðûo'n qwû'tdĭnnŏxŏdo'ĭhl. Treða' trûn'nĭ',
back. Awhile she was gone, she comes in again. Behold, they say,
gha'yûkgû ðûç gĭ'ñank'wâ' tcoq qwûtdo'ĭndo'ĭhltcĭç. Ăqă-
deer skins the back strips big she brings in. Then
qû'hltdĭk eña'n yi'tsûn' ûhlte' yiyĭ'hl xaho'ĭhl, trûn'nĭ'.
over to him straight with them she goes, they say.
5 Ăqăqû'hltdĭk trûn'nĭ', yĭ'hlnĭ, "Gĭ'lû gon wûk'û'dû ðetă'n,"
Then they say, she says, "Come! this upon lie,"
yĭ'hlnĭ. Yĭhltcĭ't yitho'ĭtsûn', trû'n'nĭ. Ăqăqû'hltdĭk trûn'nĭ',
she says. He took them also, they say. Then they say,
yŏ'xŏ yĭhltcĭ't, trûn'nĭ', t'ŏq niyidä'hltcĭç. Yitho'ĭtsû gĭ'tsû-
from her he took them, they say, shelf-bed he puts them down upon. And marten-
xăçtsŭ'dû tcĭ yitlo'xûhltcĭç, yi tä'll lla'i. Yitho'ĭtsû näçtă'n,
skin blanket too given to him, his bed for. And he lay down,
qûnäçtrĭ't. Wĭ'ntûdû tcĭ trûne'ûðût trûn'nĭ'. Yitho'ĭtsû
they went to bed. To-morrow also they woke up, they say. And
10 no'ûdû dran no'ûdû tçûta'ñûç qŏyĭ'hl yit qŏ'xŏ yûq ðĕtdo'
two days, two nights also, there their house he stays
qoño', çetû'ñ ĭnnĭ' qûtlça'gû qoño'. Ăqăqû'hltdĭk tsrûqû-
still, (as yet) outside, but he does not see mean-while. Then they
nedyă'qtsûn' tçûta'ðiyo'. Treða' trûn'nĭ' ne'dlañ qwû'tdĭn-
getting up, she went out. Behold, they say, meat she brings
nŏ'xŏdokwâ'ĭhl. Ăqăqû'hltdĭk tcĭ yitlo'yudûxaidtrĭ't trûn'nĭ'.
in. Then also she gave to him (to eat), they say.
Ăqăqû'hltdĭk gyû'xaihŏ'n'. Ăqăqû'hltdĭk dra'n trûn'nĭ',
Then he ate. Then a day, they say,
15 dran taðû't tcĭ yû'kai tcĭn. Ăqû'hltdĭ tcĭ tcĭn xûhlxa'tl,
a day he intends to stay also there again. Then also again it grew dark,
qŏyĭhl tcĭ de'hlnĭ yû'kûn tce'dl, "Go'ût hĕ yûq qŏyä'n'
and also says that man, "This ? house only
täsdo'ĭhl hĕ go'ût?" yĭ'hlnĭ. "Ho," yĭ'hlnĭ trûn'nĭ'; ŏqŏqŏ-
I shall stay ? here?" he said. "Yes," said she, they say; and
yĭhl trûn'nĭ' de'hlnĭ yû'kûn tce'dl, "Tŏ'qŏqû'dlĭñû'çtsûn
also, they say, says that man, "What a long time

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yûq qóyä'n' täsdo'íhl a'tdû sĭtdenĭ'," yĭ'hlnĭ. "Ho," yĭ'hlnĭ
house only I shall stay according as you tell me," he says. "Yes," she says,

trûn'nĭ'. "Gan hûq vwûkhwû'l i gâ'kwâ teĭtĭ'hltsûn at
they say. "What then is wanting which to get you will go that so

dûtenĭ'?" yĭ'hlnĭ. "Ño kwûtdo'ñ dählĭnnĭ' sŏ'qŏðû'l yit
you speak?" she said. "Why! already nevertheless my life [my heat] it

dûqa'iñĭlyo'k,"[1] yĭ'hlnĭ nŏ'kâihlo'n. Ŏqŏqóyĭ'hl yitlo'xûdû-
you have come into [you have done]," says the woman. And also she gave him

5 xaitrĭt, qûtdû'qûtûxainne'k yitho'ĭtsûn'. Ŏqŏqóyĭ'hl qe'-
to eat, they finished (eating) also. And also they

näçtrĭt. Äqäqû'hltdĭk yû'kûn kwûttŏ'xŏðĭllĕn wŭhl a'ĭtdûn
went to bed. Then that young man sleep without

no'ûtĭtlûnĭ'ñ. Äqäqû'hltdĭk yû'kûn aña'n nókâihlo'n vwû-
lay awake [dropping]. Then that across there woman was

vwĭ'hl-dûtĭçtço'n. Äqäqûhltdĭk trûn'nĭ' an kwûttŏ'xŏðĭ'llĕn
beginning to go to sleep. And they say he the young man,

trûn'nĭ' de'ĭne'ĭðĕn, trûn'nĭ', "Û'tdĭtsûn' ĭthlĭ' goûtadzû-
they say, thinks, they say, "Always (forever) perhaps thus

10 qŏyän' dûtästä'hltsû[2] ĭthlĭ' go'ût," ĭne'ûðĕn. Äqäqû'hltdĭk
only I will be doing (will live) perhaps here," he thinks. Then

ĭne'ûðĕn tcĭn, trûn'nĭ', "Nta'dzûqoûnnĕ't go tdi yû'q sĭtsûn
he thinks also, they say, "Wherefore this her house to me

t'räqóyän'-nû'qûneo'n?" ĭne'ûðĕn an. Yitho'ĭtsûn' tcĭ deĭn-
did she show?" thinks he. And also he

e'ûðĕn tcĭ, trûn'nĭ, "Dĭñĭta'l vwĭ'tsûn nĭðĭso' yä'ntdähn,"
thinks also, they say, "Better to her I will go this one,"

ĭne'ûðĕn. Äqäqû'hltdĭk, trûn'nĭ', tû'kûdĭnĭhlne'k. Äqä-
he thinks. Then, they say, he arose. Then

15 qû'hltdĭk trûn'nĭ', nĭhlk'ótaðiyo', trûn'nĭ'. Äqäqû'hltdĭk
they say, from where he was he went, they say. Then,

trûn'nĭ', eñĭçĕ't go yóxŏñĭçĕ't nnĭneyo', qoyĭ'hl. T'rûn'nĭ'
they say, out here out in front of he went, they say. They say

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[1] Sŏ'qŏðû'l yit dûqaiñĭlyo'k, "you have come into my life," as in English use.

[2] See p. 53.

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iyû'qû-qŏzrŏ' wŭhläntltdyă'k-k'û dĭtdiyok. Yû'kût go
suddenly as if he were asleep he became [did]. There here

yŏ'xŏñĭçĕ't nnĭneyo'. Qŏyĭ'hl go dĭtdiyo'k. Vwiyĭ'hl nda'
out in front of he went. And this befell. With him where

qaiðûo'n, hûk'û', trûn'nĭ'. Qŏyĭ'hl trûn'nĭ', ä'ntra trûnŏ'-
is there?[1] as though, they say. And they say, like he

xŏdûðĭ'hl hûk'û', trûn'nĭ'. Äqăqû'hltdĭk trûn'nĭ', yû'kût
awoke as if, they say. Then, they say, there

5 tdi yû'q yûkûnĭ'nĭçĭtdo'n, trûn'nĭ'. Äqăqû'hltdĭk de'ĭne'û-
his place he sat down again, they say. Then he thinks,

ðĕn, trûn'nĭ', "Nta'dz dĭsta'ntsûn go'ût? Gan go dûsĭhla'n?"
they say, "How am I doing here? What's this she is doing to me?"

ĭne'ûðĕn, trûn'nĭ'. Yitho'ĭtsûn', "Eña'n vwĭtsû ntäso'
he thinks, they say. And "Across to her I go

xûlle'-tcĭn wŭhlähltû'ñ" ĭne'ûðen. Qoño' eña'n an nŏkâihlo'n
I supposed, (but) I was asleep," he thinks. Meanwhile across there she the woman

gĭhlxa'yûq. Ĭne'ûðĕn tcĭn, "Ûtdû-crĕ' sĕ, go'û dĭsta'n,"
is snoring. He thinks again, "I wonder if it is (some one compels me), I so I act,"

10 ĭne'ûðĕn, trûn'nĭ'. "Dĭñĭta'l tcĭn no'ûnðĭsdo'i," ĭne'ûðĕn,
he thinks, they say. "I believe (Let me) again I will go over," he thinks,

trûn'nĭ'. Tsan, tcĭn, trûn'nĭ', nĭhlxoĭntûçiyo'. Yitho'ĭtsû
they say. So again, they say, from his place he went. And

trûn'nĭ', yitqwû'tsûn' trûn'nĭ', go'ût çĕtlûo'ntdûn nnĭ'neyo'tû,
they say, thither they say, here where her head is he went again,

tcĭn trûn'nĭ' vwiyĭhl wŭhläntltdyă'k k'û dĭtdiyo'k. Te'gĕ
again they say with him he went to sleep as if he acted. Here

wŭ'hlĭähltû'ñ k'ûdĭ'ñĭta trûn'nĭ'. Qŏyĭ'hl trûn'nĭ', t'rûnŏ'-
he went to sleep as if they say. Also, they say, he

15 xŏdûðĭ'hl hŏk'û', trûn'nĭ', tcĭn. Qŏyĭ'hl, trûn'nĭ', yû'kût
awoke as if, they say, again. And, they say, there

ûtdi yû'q ðĕtha'n yĭhl, hûk'û'nŏxwâ'dlnĭ'k. Qwûtda'iûi
his place he is lying also, he comes to his senses. "Why!

eño'dzû yi tçĕ'ŏxwûn' nĭnĭso' qûxûle'tcĭ," ĭne'ûðen trûn'nĭ'.
across her head beside I went, surely," he thought, they say.
(there)

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[1] That is, he lost his sense to locality, his consciousness.

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Yitho'ĭtsûn ĭne'ûðĕn trûn'nĭ' tcĭn, "Ahla'," ĭne'ûðĕn, "qû'hltĭ
And he thought, they say, also, "Dear me!" he thought, "now
gan dûtätlantû, go'ût," ĭne'ûðĕn. Yitqo'ño trûn'nĭ', eño'n
what I am doing, this (place)," he thought. Meanwhile, they say, across there
an nŏ'kâihlon wŭhlähltû'ñ, trûn'nĭ', yitqo'ño.
the woman is sleeping, they say, meanwhile.

"Nta'dzû çrĕ''el dĭsta'ntsûn go'ût?" ĭne'ûðĕn, trûn'nĭ'.
"What I don't know I am doing this (place)?" he thinks, they say.

5 "Dĭ'nĭta tcĭn qûnðĭsto'xû" ĭne'ûðĕn, tcĭn. Ăqăqû'hltdĭk
"Let me again (I will) try," he thinks, also. Then
tcĭn yi'tsûn no'ûntû'çiyo. Ăqăqû'hltdĭk go'ût-yit tçû k'û'ðû
again to her he went over. Then here-at head beside
d'oq dûta'ðiyo'. Qŏyĭ'hl nĭnnŏ'kŏ yûq nne'dzr iyû'qa'-
(at) bed he went. Thereupon back (at) house middle suddenly
qŏzro', yädz ga'tĭtlûkha't. Yitqoiyû'kû trûn'nĭ' yûqho'tsû
it opened. After that, they say, entirely
trûtdĭ'llûxû'ç. Qŏyĭ'hl-zro çûqa'illûma'k nda' gĭtde' tcĭ
he was frightened. Then light where very also
10 ye'gĕ e'llûû'n a'qa çûqaillûma'k. Ŏ'qŏqŏyĭ'hltsû trĭ'gĭ'-
there shines with light. And also some
troĭhltlŏ'k yû'kû gĭde'nhlnĭ'ñkdû. Nda'·gĭtde't qŏ'xŏghwŏ-
one laughed where he turned himself. Where very clean
srûkhwû'ltû xaidŏ''ĕn nŏkâihlon nĭyû'qtsû yŏ'xŏ nĭgĭtlŏ'q,
dweller woman from within at him laughs,
trûn'nĭ'. Yitqo'ño trûn'nĭ' dĭtnnĭ' nŏkâihlo'n, "Nta'dz
they say. Meanwhile they say, says (the) woman, "What
e'ñĭtan?" yĭ'hlnĭ. "Ño sĭ ñon an," yĭ'hlnĭ trûn'nĭ'. Ŏqŏqŏ-
are you about?" she says. "Why, my mother she," says she, they say. And,
15 yĭ'hl trûn'nĭ', yû'kûn tcedl an vwûkaihendlûo'ĭt, trûn'nĭ'.
they say, he the man who became ashamed, they say.
"Ânĭ" yĭhlnĭ'tsû yi'tsû taðiyo', trûnnĭ'. Ăqăqû'hltdĭk
"Come," (she) saying, to her he went, they say. Then
trûn'nĭ', dĭtnnĭ' trûn'nĭ' yû'kûn nŏkâihlo'n, "Ăgûde' sĭ ñon
they say, says, they say, the woman, "That my mother
ŏ'qŏ eñĭzrĭ'n tûqo'ûû'n," yĭhlnĭ trûn'nĭ', "go'ût dĕ'nna yûq
for her thou art good because of," she said, they say, "this our house
ñĭtsûn t'raqoyä'n'[1] nû'qûneon," yĭ'hlnĭ trûn'nĭ'. Ăqăqû'hlt-
to thee revealed she showed," she said, they say. Then,

[1] See p. 54.

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dĭk trûn'nĭ', qwûtdi'yinĭhltăn. Ăqăqû'hltdĭk trûn'nĭ', yäntĭ'-
they say, she led him inside. Then, they say, she took
gellŏ''. Ăqăqû'hltdĭk ta'dzû găhnta'ñ ni'yinĭhltă'n, trûn'nĭ'.
off his parka. Then thus naked she took off his clothes, they say.
Ăqăqû'hltdĭk tĕ naðĭhl yŏ'xwŏnnĭ'neûkwo'n, trûn'nĭ'. Ăqă-
Then water warm she placed by him, they say. Then
qû'hltdĭk gŏk'wŏ'q tcĭ yitho'ĭtsûn' yiye'ûxaito'ç, trûn'nĭ'.
fat too also she cut into it, they say.
5 (Ă'qăqû'hltdĭk me'llûk yi'llûa'n trûn'nĭ'.) Ăqăqû'hltdĭk
(Thus soap she used, they say.) Then
tonyĭtlta'n trûn'nĭ'. Ăqăqû'hltdĭk yi delo'i llai, trûn'nĭ'
she washed him, they say. Then his clothes to be, they say,
yitlo'xaillo. Ăqăqû'hltdĭk trûn'nĭ', yeçtlĕ'n, trûn'nĭ', dĕ'nna-
she gave him. Then they say, she dressed him, they say, clothing
de'loi nne'gû trû'n'nĭ. Ă'qăqû'hltdĭk trûn'nĭ', yeçtle'n
fine they say. Then, they say, she dressed
qoĭtlo'gû trûn'nĭ', ăqăqû'hltdĭk "Gĭ'lû yû'kûðedo'," yĭ'hlnĭ
after, they say, then, "Come, sit down!" said
10 nŏ'kâihlon. Ăqăqû'hltdĭk trûn'nĭ', dehlnĭ', trûn'nĭ', "Gĭ'lû,
woman. Then, they say, she said, they say, "Come,
ñĭ lŏ' ntû'," yĭ'hlnĭ, trûn'nĭ. Yitqwû'tsû trûn'nĭ', yi'tsû
thy hand give!" she said, they say. From where he was, they say, to her
nda'dlne'k; ăqăqû'hltdĭk trûn'nĭ', yi lŏ' yĭhltcĭ't, trûn'nĭ';
he held out his hand; then, they say, his hand she took, they say;
ăqăqû'hltdĭk tdû ðo' yûxâillo'. Ăqăqû'hltdĭk yi lŏ'' täç-
then her mouth she put it (into). Then his hand she
tçĕ'tç, qwûtdĭgä'hl yû'kûn nŏkaihlon vwû ðo' tû'kûdĭ'neû-
sucked, at length the woman her mouth was filled.
15 vwĭ'hn. Vwû ðot tû'kûdĭneûvwĭ'hntsû yû'kût yit tûnûqû-
Her mouth being full, there (in) what he washed
dĭtlta'n yit tĕ yû'xaiñĭhl. Ăqăqû'hltdĭk qwûtdĭgä'hl no'ûdû
himself (into) that water she emptied it. Then at length twice
yuqho'tsû dielo'k. Ăqăqû'hltdĭk yû kû' tcĭn ço'xailyo'.
the same she did. Then his feet also she put into her mouth.

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Ăqăqû'hltdĭk qwûtdĭgä'hl tcĭ vwû ð̣o tŏ'qdĭneûvwĭ'hn.
Then at length also her mouth was full.
Yû'kût yiyĭ't tûnqŏdĭtlta'n yit tĕ yûxaiñĭ'hl. Qwûtdĭgä'hl
That in which he washed himself (in) that water she emptied. At length
tcĭ no'ûdû yûqho'tsû dielyo'k. Ăqăqû'hlttĭ trûn'nĭ', "Gĭ'lû
also twice the same she did. Then they say, "Come,
gon nĭñĭhla'n," yĭ'hlnĭ, trûn'nĭ'. Ăqăqû'hltdĭk trûn'nĭ'
this see thou!" she said, they say. Then they say
5 ye'nĭtla'n. Yinĭtla'ntsû yûqho'tsû t'asr tĕ hŏk'a'i wiye'ð̣o-
he looked. Looking all charcoal water like was in it.
khon. Ăqăqû'hltdĭk de'hlnĭ trûn'nĭ', yû'kûn nŏ'kâihlon,
Then says, they say, the woman,
"Kogûde i nañiyä'hlto'ñ qwûtsûn' vâ'kwâ-trañĭtû'q dañĭ-
"Here is when you were from (the thy evil thou
it growing up time)
ta'n," yĭ'hlnĭ. "Gĭ'lû go nĭñĭhla'n ñĭ'gû trŏqaidtû'xû," yĭ'hlnĭ.
didst," she said. "Come, this behold thy sin!" she said.
Ăqăqû'hltdĭk trûn'nĭ', dĭtnne'tsû tcedl, "Ho," yĭ'hlnĭ, trûn'nĭ'.
Then they say, speaking the man, "Yes," he said, they say.
10 "Ăgûdĕ't," yĭ'hlnĭ trûn'nĭ'. "Ăgûdĕ't tĭqwûtsû dĭsĭ'ñĭlyo'k,"
"That's it," he said, they say. "That's well you did to me,"
yĭ'hlnĭ. "Ăgûde' getdi' ñŏ'xŏ-qoûrsrĭ'gûdästçĕ't," yĭ'hlnĭ
he said. "Therefore earnestly I thank you," he said,
trûn'nĭ'. Yitho'ĭtsû trûn'nĭ', yû'kûn tcedl ni'yidû-xadlyŏ''ŏ
they say. And, they say, the man what he had worn
yû'kai yit tûnûqwŏdĭtlta'n yit tĕ yŏxaillo' yûqho'tsû.
there what he had washed in that water he threw into everything.
Ăqăqû'hltdĭk tcĭ yitĭð̣okŏn; "Ăqăqû'hltĭ nĭhlð̣o't yûä'nte-
Then also she started to take it out; "Then far off empty it,"
20 ñĭ'hl," yĭ'hlnĭ. Ăqăqû'hltdĭk trûn'nĭ', nĭhlð̣o't yĭhl neyo',
he said. Then, they say, far off with she (it) went,
trûn'nĭ'. Ăqăqû'hltdĭ yûä'nyitĭ'ð̣ĭñĭhl trûn'nĭ'. Eyû'kai i
they say. Then she emptied it, they say. That it
tcok tcĭ i yi yĭhl yû'kai gyû'xûhlxû'hl. Ăqăqû'hltdĭk
bowl also it with it that she threw. Then
yû'kû qwûtdĭniddiyo'. Ăqăqû'hltdĭk yitlo'dûxaitrĭt, ăqă-
down she went into. Then she gave him food, then
qû'hltdĭk gyûxaiho'n'. Ăqăqû'hltdĭk yû'kûn nŏ'kâihlo'n
he ate. Then the woman

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yĭhltcĭ't, trûn'nĭ'. Tsan ûqû'hlttĭ yit yŏ'xŏ täçdo', trûn'nĭ'.
he took, they say. So then, there with her he lived, they say.
Ăqăqû'hltdĭk, "Go si yûq qaihle'dzû qonĭñĭhla'n," yĭ'hlnĭ.
Then, "This my house well look at," she said.
Ăqăqû'hltĭ qainĭtla'ntsûn, yûq qwûta' tcĭ qaizre'n, trûn'nĭ'.
Then when he sees, house how very fine, they say.
Go yû'kû ñan' kû'dzû vwûqaidlä'n ðûç qavwiyû'q t'ŏ'qŏ-
This below earth upon (whatever) there is skin their house is
5 dĭneûvwĭ'hn. Tsan ăqăqû'htdĭk getdi qwŏskha' ñĭlä'n
full of. So then very rich is
nŏ'kâihlo'n. Yû'kûn tce'dl an nŏ'kâihlon û'hlnĭ, trûn'nĭ',
the woman. The man he woman addressed, they say,
de'hlnĭ, trûn'nĭ', "Nta'dzû qo'ûqwă dĭñĭhla'n te'gĕ i?" yĭ'hlnĭ.
he says, they say, "How ever did you come by this it?" he says.
Qoyĭ'hl tcĭ nŏ'kâihlon de'hlnĭ, trûn'nĭ', "Ño, dăhlĭnnĭ"
And also woman says, they say, "Why, yet
yûqho'tsû[1] qoxwû'n' ñŭn nŏ'xŏĭhl do'ûtûðäsne'ltzûn'," yĭ'hlnĭ.
all about it thee unto I shall not tell," she said.
10 Tci'û ditnnĭ', trûn'nĭ', nŏ'kâihlon, "Träl ñŭn qo'ût träl
Also said she, they say, the woman, "Soon thou in time soon
hŏ'kŏtedlnĭ'k," yĭ'hlnĭ. Tsan ăqăqû'hltdĭk trûn'nĭ', yit
wilt find out," she said. So then, they say, there
yŏxŏtäçdo', trûn'nĭ'. Ăqăqû'hltdĭk yit yŏxŏðĕtdo' qoño',
he lived with her, they say. Then there he lived with her while,
trûn'nĭ', çetû'ñ qaitltça'gû qoño', trûn'nĭ'. Nta'dzû crĕ
they say, out of doors he did not see meanwhile, they say. How not knowing
qo'qwâ vwûnnŏ'xoidlnĭ'gû ûho'n, trûn'nĭ'. Yitqo'ño, trûn'nĭ',
ever is cooked (what) he eats, they say. Meanwhile, they say,
15 an von yit hoo'sn ðĕtdo', an çûnûtdo'ĭq toq, vwûnnŏ'x-
she the mother close by the house sits, she goes out when, what is
wûnnĭ'gû qwûtdĭnû'tdokwo'ĭq. Yûqho'tsû qŏyä'n' dûqûta'n
cooked she brings in. The same always they do,
trûn'nĭ'. Qwûtdĭgä'hl, trûn'nĭ', yû'kûn vwû ŭt, qwûtdĭgä'hl
they say. At last, they say, she his wife, at last
trûn'nĭ', vwû ge'gĕ qaiçtlä'n, trûn'nĭ'. Treða' trûn'nĭ',
they say, her baby was born, they say. Lo, they say,

[1] See p. 55.

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tcedl! Ăqăqû'hltdĭk, trûn'nĭ', qaiyanĭtlyo'n, trûn'nĭ'.
a boy! Then, they say, they brought him up, they say.
Qwûtdĭgä'hl, trûn'nĭ', k'wâtû'çiyo, trûn'nĭ'. Ăqăqû'hltdĭk
At last, they say, he began to walk, they say. Then
de'hlnĭ, trûn'nĭ', "Ûtdû hĕ goûta'dz qŏyä'n' dûtästä'hltsû
he says, they say, "Forever, then, thus always must I do
go'ût hĕ?" yĭ'hlnĭ.
here ?" he said.

5 Qŏyĭ'hl trûn'nĭ', dĭ'tnnĭ yû'kûn nŏ'kâihlon, "Hĕ, nta'dzû-
And they say, says the woman, "? what
hûq-dûte'ĭtĭhltsû, at dûtenĭ'?" yĭ'hlnĭ. "Tŏ'qŏxwûdlĭñû'çtsû
can you do, (that) that you (should) she said. "What a long time
say?"
tcĭ yû'qhoyä'n' täsdo'ĭhl," yĭ'hlnĭ. Qŏyĭ'hl tcĭ dĭ'tnnĭ an
too in the house only do I stay," he said. And again said the
nŏ'kâihlon, "Gan hûq vwûkhwû'l i ŏxwû'n ntenĭ'qtsû?
woman, "What, then, is wanting it on account of (which) you will, working?
dûtenĭ'," yĭ'hlnĭ. Tsan, yûqho'tsû deitû'xainnĭ', trûn'nĭ'.
tell thou," she said. Just, like that she said to him, they say.

10 Tsan, qû'hltĭ, yit n qûdĭ'tltçĕ' yitho'ĭtsûn, trûn'nĭ'. Yitho'-
So, then, there it is (that) they live also, they say. And
ĭtsû de'ĭtûxainnĭ' qo'ĭtlo'xû nĭhðo't qŏtaðû't, trûn'nĭ'.
she had told him after long time it became, they say.
Ăqăqû'hltdĭk de'hlnĭ yû'kûn nŏ'kâihlon, "Gĭlû''û qwûtsûn
Then says the woman, "Come! whence
ye'gĕ gan loñ ĭsta'n tûqwû'tsûn' nĭnnŏ'xŏhl trû'qûtäsûo'ĭhl,"
that what plenty I have from whence to thee I will show,"
yĭ'hlnĭ. Ăqăqû'hltdĭk trûn'nĭ', "Gĭlû'', â'nĭ," yĭ'hlnĭ,
she said. Then, they say, "Now, come!" she says,

15 trûn'nĭ'. Yitho'ĭtsû yi'tsû taðiyo'. Ăqăqû'hltdĭk trûn'nĭ',
they say. And to her he went. Then they say,
yŏ'xŏnneyo', nĭnnû'kû yûq nne'dzr tsûn nû'qûneo'ĭts.
he went to her, back house middle to they went.
Qŏyĭ'hl trûn'nĭ', ñiyû'qû ñŭn yä'dzûgatĭtlkû't. "Gĭ'lû ăqă-
Then they say, down ground she opened. "Come, now,
qû'hltdĭk ñiyû'kû qonĭ'ñĭhla'n," yĭhlnĭ nŏ'kâihlon. Ăqă-
down look thou!" said woman. Then
qû'hltdĭk ñiyû'kû qaiyi'gûnûxaito'n. Qayi'gûnûxaito'ntû,
down stooping he looked. When he, stooping, looked,

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treða' trûn'nĭ', ñiyû'qăĭ gha'yûkgû qwûta'tci lo'ñ, trû'n'nĭ;
lo! they say, down these animals how very many, they say;
nĭñûkhâ'gŏ hŏ'kgû gha'yûkgû qwûta'tcĭ loñ, trûn'nĭ'.
earth its animals how very many, they say.
"K'wŏçĕ' ûqha'n, qaihle'dzû niñĭhla'n?" yĭ'hlnĭ trûn'nĭ'.
"Say, then, well do you see (them)?" she said, they say.
Ăqăqû'hltdĭk trûn'nĭ', vwû kaiñ' an dĭtnnĭ', "Ho," yĭ'hlnĭ
Then they say, her husband he says, "Yes," he says,
5 trûn'nĭ'. Ăqăqû'hltdĭk trûn'nĭ', qûtdûkwongĭdĭ'nĭhltsĭtl.
they say. Then, they say, she closed it up.
Ăqăqû'hltdĭk trûn'nĭ', ăqăqû'hltdĭk qûtdi yû'q nĭ'nûqaito'ts.
Then, they say, then (to) their places they returned.
Ăqăqû'hltdĭk trûn'nĭ', an tcedl de'ĭne'ûðĕn, trûn'nĭ', "Gou-
Then, they say, the man thought, they say, "These
ta'nn llo' tcĭ qa'vŏxoûû'n," ĭne'ûðĕn. "Goûta'nn llo' tcĭ
folks it must be on account of them," he thought. "These it must be
qä'vŏxoûû'n gâ'kâ ĭstă'n qăĭ," ĭne'ûðĕn. "Gâ'kâ ĭstă'n qăĭ
on account of where I used to hunt,"[1] he thinks. "To get I have[1] where
10 vwûzro' tcĭn," ĭne'ûðĕn, "vwûzro tcĭ xûnno'i â'kâ ĭstă'n
that's why," he thinks, "deer to get I have
ûqă'ĭ, xûnno'i ûkhwû'l" ĭne'ûðĕn, trûn'nĭ'. Ĭne'ûðĕn, ŏqŏqŏ-
where, deer none," he thinks, they say. He thinks, and
yĭ'hl yû'kûn vwû ŭt de'hlnĭ trûn'nĭ', "Nda'-tcĭn gĭ'tsûn
she his wife says to him they say, "Why evil
k'wâye'ñĭdĭcû'k," yĭ'hlnĭ an t'dû kaiñ' yitho'ĭtsû de'hlnĭ
are you thinking within yourself?" says she to her husband; and says to him
an t'dû kai'ñ', "Ăgûde'-qwûta'iûi gon nĭñeyo'toñ," yĭ'hlnĭ,
she to her husband, "Ever since here you came," she says,
15 trûn'nĭ', "yû'kût-yit-qwû'tsûn' k'wâye'ntadûðĭ'k yûqho'tsû
they say, "that time since you have been thinking everything
ñŏ'qŏyo'i nĭtla'n hû'kûdĭsta'," yĭ'hlnĭ. Yitho'ĭtsû trûn'nĭ',
in your mind I see apparently," she said. And they say,
de'hlnĭ yû'kûn nŏ'kâihlon, "Ăgûde't dĕ'nna ŏ'qŏ eñĭzre'n
says to him that woman, "That it us for thou art good
tûqo'ûû'n, dĕ'nna yûq ñĭtsûn trûqoyä'n' trŏqŏneon," yĭ'hlnĭ.
because of, our house to thee visibly we showed," she said.

[1] That is, I had no luck.

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Ăqăqû'hltdĭk trûn'nĭ', an tcedl an dĭtnne'tsûn,[1] "Sĭ tŭçnû-
Then, they say, he man he speaking, "My parents
kai ûtdĭçrĕ'' û'xwûllûk qavwiye'tsr qavŏxwû'n' çrĕ qavŏ'xŏ
I wonder a little their breath [by] them per- as to them
(about) them haps not
deĭnĭ'sûðût," yĭ'hlnĭ, trûn'nĭ'. "Ăgûde't," yĭ'hlnĭ vwû ŭ't.
I am thinking," he said, they say. "There it is," said his wife.
"Kogûde' tĕnnĭ'qtû nŏqwŏ'dählðû't go'û nĭñeyo'tû," yĭ'hlnĭ.
"Here it is four seasons here when (since) you she said.
came,"
5 "Hĕ!" yĭ'hlnĭ, trûn'nĭ'. "Gan hûq tcĭn? Tĕnnĭ'qtû qŏyä'n'
"What!" he said, they say. "What's this too? Four (nights) only
näso'ĭhl ûlle'-tcĭ-ĭnĭ'sûðĕn," yĭ'hlnĭ. "K'wätde'dl ñûû'n
I slept I supposed," he said. "Because yonder
çetû'ñ qŏyĭ'hl-nŏqŏdoûðĭ'hltsû qŏyĭ'hl-trûñĭdĕnne'gû," yĭ'hlnĭ.
outside a year's weather you don't know how it passed," she said.
"Kogûdet qŏyĭ'hl-gĭhlosna'llûdû nû'qûtoûðĭ'hltû go'ût qwû'-
"This is the fifth year now almost
tsän-qwûtdûðĭ'hl," yĭ'hlnĭ. "Kogûde't qwûtû'ñ dĕnna'ŏ-
over," she said. "This is [by] us
10 xwûn nĭñeyo'tsû hŏk'û' nû'qûne'ûðût," yĭ'hlnĭ. "Hĕ?"
you came like as it has become," she said. "So?"
yĭ'hlnĭ. "Çetû'ñ hĕ qonĭtla'n hĕ-qăĭ qŏyĭhl täsnnĭ'q?"
he said. "Outside do I see so that I know how it
passes?"
yĭ'hlnĭ. "Çetû'ñ hĕ qonĭ'ñĭhla'nhĕ'-ûqä'ĭ?" yĭ'hlnĭ. Ăqä-
she said. "Outside then do you want to see?" she said. Then,
qû'hltdĭk trûn'nĭ', "Gĭ'lû tçûnehâ'iq," yĭ'hlnĭ. Ăqăqû'hltdĭk
they say, "Come, go out!" she said. Then
tçûneyo', trûn'nĭ'. Ăqăqû'hltdĭk qainĭtla'n, trûn'nĭ'. Treða'
he went out, they say. Then he looks, they say. Lo,
15 trûn'nĭ', qa'itsûn' qo'xwû-yû'qai-qo'çûçû't, trûn'nĭ'. Ăqä-
they say, autumn is past, they say. Then
qû'hltdĭk yû'q qwûtdĭnĭddiyo'. Ăqăqû'hltdĭk de'hlnĭ trûn'nĭ',
house he went into. Then says he, they say,
"Sĭ tŭçnûkai qa'vwû qonĭ'gû â'kâ nûqonĭ'gûa'n," yĭ'hlnĭ.
"My parents their report after I want to look," he said.
"É'," yĭ'hlnĭ, trûn'nĭ'. "Gĭ'lû wĭ'ntû vwa'nûqûhltse'gû
"Yes," she said, they say. "Come, to-morrow early
qwû'tl tcrûtcr lla'i â'kâ teho'ĭq!" yĭ'hlnĭ. Ăqăqû'hltdĭk,
sled timber for after go thou!" she said. Then,

[1] See p. 56.

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trûn'nĭ' wĭntû'', vwŭ'nûqûhltse'gû, t'rûne'ûðût, ăqăqû'htdĭk
they say to-morrow, early, he got up, then
qwû'tl tcrûtcr lla'i â'kâ taðiyo', trûn'nĭ'. Ăqăqû'hltdĭk
sled timber for after he went, they say. Then,
trûn'nĭ', qwû'tl tcrûtcr lla'i ŏ'qŏděnni' dûxûhla'n, trûn'nĭ'.
they say, sled timber for quickly he got, they say.
Ăqăqû'hltdĭk trûn'nĭ', ka'i niyidälyo'. Yitho'ĭtsû yitĭtlzra'k
Then, they say, village he returned with. And whittled
5 zro. Qwû'tl tcrûtcr niyidälyo' yitĭtlzra'k ŏqŏděnni'. Ăqă-
only. Sled timber he brought he whittled hastily. Then
qû'hltdĭk yit-wĭ'ntûdû yûkûnĭhlne'k. Ăqăqû'hltdĭk wĭ'ntûdû
on the second day he finished. Then to-morrow
ăqăqû'hltdĭk vwû ŭ't, "Sĭtde'tdŭ'gŭ dĭ'ñĭta ni yĭhl dĭçĭs-
then his wife, "I too better you with go,"
t'a'n," yĭ'hlnĭ. "Ĕcrĕ''elĭ'ñûn," yĭ'hlnĭ. Ăqăqû'hltdĭk qwû'tl
she said. "I don't know, (as you please,)" he said. Then the sled
yegûû'qûxailló''. Ăqăqû'hltdĭk yû'kai i qwûtl dû'kaiyidĭ'-
he put into. Then that it sled he packed
10 nĭhltsya'k. Ăqăqû'hltdĭk de'hlni an tce'dl, "Gĭ'lû''û
full. Then says to him the man, "Now
û'tdĭcrĕ''ĕ dĕ'nna qŏðĭ'l yĭt qwŏtĭ'hltde'llĭn crĕ''ĕ, an,"
maybe human society that she would not care for maybe, she,"
yĭ'hlnĭ yû'kûn nŏ'kâihlon vo'n. "Ĕcrĕ''ellû'','' dĭ'tnnĭ an
said the woman's mother. "I don't know," says he
tce'dl. Dĭ'tnnĭ an nŏ'kaihlon (von), "Gĭ'lû tĕnnĭ'qtû dran
the man. Says she the woman the (mother), "Come, four days
yiä'n' doqta'n," qwŏ'hlnĭ. "Ĕ'," nnĭ'. Yitqwû'tsû trûn'nĭ',
only spend," she says to them. "Yes," he says. And, they say,
15 ta'dzû de'hlnĭ, trûn'nĭ', tcĭ. "Ñĭtçĭ'ñû kai nûqûo'rsdû,
thus says she, they say, also. "Down at village when you come,
gĭ'lû yû'kûn ñĭ kehlû'kûn xaidlû'ûn," yĭ'hlnĭ, "gĭ'lû ûmmû-
now him thy partner who used to be," she said, "now beware
ñantĕ'ûxăn-hloûna', yĭ'hlnĭ, — û'mmûñantĕ'ûxăn-hloûna'
of, she said, — beware
ye'gû gĭ'tsûntû'' ña'taðûnĭ'tû, ye'gû gĭtsûn ña'taðûnĭ'tû,
then when danger if she tells you, that evil if she tells you,
vo'xwûn' yŏ'qhŏ tŏ'xwû nû'qûtûxaio'lĕn," yĭhlnĭ, "ño
concerning it she gives you warning," she said, "why,

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a'ĭtdû''û ñĭ-te'-nna'xû gĭ'tsû dûteniĭhl," yĭhlnĭ. "Ño an
if thou shouldst (do that) even thou evil wouldst do," she said. "Why, she
vŏ'xŏđedo'nĕn dĕ'nna qođĭl-yĭt crĕ''ĕl qŏtĭhltĭ'hl," yĭ'hlnĭ.
with whom thou livest man's society I doubt she will care for," she said.
"Ño[1] nĭñûkhâ'gŏqwûtdĕ'nnä ûxaillû'' tsûqoyä'n'," yĭ'hlnĭ.
"Why, human she is not at all," she said.
"Gĭlû''û, go tûđo'qo'ĭtsdû'û, gĭ'lû go yûq qođû'dû," yĭ'hlnĭ,
"Now, here when you (two) leave, now this house not far from," she said,
5 "gĭ'lû go yûk qâ'kâ nĭgenoqdûto'ĭhl," yĭ'hlnĭ. Ăqăqû'hlt-
"now this house for look," she said. Then
dĭk qûtĭđûo'ĭts, trûn'nĭ'. Yû'kû qŏ'tdû ge'gĕ kgĭ'dzû yĭhl
they left, they say. That their child little also
qwûtl ye qaiyû'xûhltăn. Ăqăqû'hltdĭk qûtĭ'đûo'ĭts. Ăqă-
sled in they put. Then they left. Then
qû'hltdĭk vwû kai'n' an gĭtdûdetdo', trûn'nĭ', vwû ŭ't yĭhl
the husband he pulled, they say; the wife also
yidĭhlne'k, trûn'nĭ'. Ăqăqû'hltdĭk qwûtĭ'đûo'ĭts, trûn'nĭ'.
pushed, they say. So they left, they say.
10 Ăqăqû'hltdĭk yû'kût yûq qâ'qwâ nĭ'gûqenĭçûto'n. Tređa',
Then that house for they looked. Lo,
trûn'nĭ', yû'kû yûk kokwû'l. Ăqăqû'hltdĭk nĭtçĭnû qûna-
they say, that house gone. Then "down" they
đoĭhl, ăqăqû'hltdĭk wĭntû tcĭ nŏ'qŏdĭçto'ĭts, trûn'nĭ'. Aqă-
slept, and to-morrow also they went on, they say. Then
qû'hltdĭk kai tsû'nûqodĭtlnĭ'ñ, trûn'nĭ'. Qa'vwûgû kwûttŏ'-
village came in sight, they say. Their young
xŏđĭ'llĕn vwûqa'ĭđûnû'xûn ûtdiyĭ'hl nûqo'ĭhltä'hl, qûnne'dtsû,
men the lost one with him is bringing (some one), saying,
15 trûn'nĭ', crĭ'hlqûdĭ'llŏxwŏ'rz trûn'nĭ', yû'kû kai qwûta'n.
they say, shouted (pl.), they say, that village people.
Ăqăqû'hltdĭk ka'i qûneo'ĭts, trûn'nĭ. Ăqăqû'hltdĭk tŏ'kŏ-
Then village they arrived, they say. Then they
qaçdä'tl, trûn'nĭ'. Ăqăqû'hltdĭk yû'kûn tce'dl von qo'-
went up, they say. Then the man's mother they
xwûqûtû'qûnedä'tl, trûn'nĭ'. "Si yu'rz," ûqăhlne'tsûn,
went to her house, they say. "My child," saying to him,
qaiyŏ'xŏtäçtro'rt. Yû'kûn qai-yû-ŭ't-yĭhl-qŏxŏtäçtro'rt.
they caressed [loved] him. She they-his-wife-also-caressed.

[1] See p. 57.

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Yû'kûn qûdĭtltçe'i, nta'dzu-tcĭ dûqûyo'xwûlla'q, trort a'qa,
They dwellers, anything were ready to do, love using;
trûn'nĭ'. Äqäqû'hltdĭk yû'kûn von nĭgenäçtça'ûq, trûn'nĭ'.
they say. Then the mother made ice-cream, they say.
Äqäqû'hltdĭk qwûtlo'gûdûxaitrĭ't, trûn'nĭ'. Yitqo'ño, trûn'nĭ',
Then she gave to them, they say. Meanwhile, they say,
de'hlnĭ an, tdû kai'ñ, trûn'nĭ', "Dĕ'nna qoðĭl-yĭt trŏ'qŏna-
says she, to her husband, they say, "Men's society I am not
5 gĭtde't," yĭ'hlnĭ. Äqäqû'hltdĭk qähltsŭ'n nû'qûne'ûðût,
used to," she said. Then evening it became,
qe'näçtrĭ't, trûn'nĭ'. "Go gĭ'lû sĭ ño'n qavŏ'xŏ eneta'iq,"
bedtime, they say. "Here now my mother [by] them lie down,"
yĭ'hlnĭ. "Ño ñĭyû'kû setdû', 'Sŏ'xŏ e'neta'iq,' sĭ'hlnĭ," yĭ'hlnĭ.
he said. "For in (kashime) my cousin, 'By me lie thou,' says to me," he said.
Dählĭnnĭ'', trûn'nĭ', yŏ'xŏtäçtsŭ'n' an, vwû ŭ't. "Dählĭnnĭ''
But, they say, (she) became unwilling to let him go, she his wife. "But
ñiyû'kû hŏk'û't," tdûta'ðûnĭ'', trûnnĭ', yû'kûn vwû kai'ñ'.
in (kashime) I want," he told her, they say, he her husband.
10 Qwûtdĭgä'hl, trûn'nĭ', "Ĕcrĕ''elĭ'ñûn," yĭ'hlnĭ, trûn'nĭ'.
At length, they say, "As you please," she said, they say.
Yitho'ĭtsû trûn'nĭ', yû'kai ye'ðeta'nn qû'hltcĭ', trûn'nĭ'.
And they say, that in which he lies (i.e., bed) he took, they say.
Ñiyû'kû trähltçĕ't qŏta'ðiyo', trûn'nĭ. Äqäqû'hltdĭk tdetdû'
In kashime he went, they say. Then his cousin
ŏxwû'n' enäçta'n, trûn'nĭ. Nĭhlo'i-çû'qûdûtçĭ'q, yûq nne'dzr,
by he lay down, they say. Head to head, house middle,
trûn'nĭ'. Äqäqû'hltdĭk qŏ'qŏtĭðĭño', tçĕ'tdûne'ñaç, trûn'nĭ'.
they say. Then they fell to talking, all night, they say.
15 Te'gĕ-a'n nĭhlnŏ'xwûhl ntdû'qaiqûxû'deto'ĭrsr, trûn'nĭ'.
So then each other they tell what has happened, they say.
Äqäqû'hltdĭk yû'kût tçeyû'kû ðĕtdo'nn nnĭ', trûn'nĭ',
Then that (one) there always who lived said, they say,
"Ñûû'n gĭ'lû sû ŭ't tsûn tçûneho'ĭq," yĭ'hlnĭ, trûn'nĭ';
"Yonder now my wife to go thou in," he said, they say;
"yitho'ĭtsû sĭtdetcĭ' ñû ŭ't tsû tçûtäso'ĭhl." Dählĭnnĭ'' yû'kûn
"and I too thy wife to will go in." But that one
nne'gû, yĭ'hlnĭ, trûn'nĭ', "Ño nĭ'nûkhâ'gŏqwûtdĕ'nna xailû''
nice, said, they say, "But human is not

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an vŏ'xŏðĭsdo'n," yĭ'hlnĭ, trûn'nĭ'. Dählĭnnĭ'' trûnnĭ',
she with whom I live," he said, they say. But, they say,
"Gĭ'lû'','' yĭhlnĭ', trûn'nĭ', yû'kûn kehlû'kûn. "Dählĭnnĭ'',
"Go on!" he says, they say, that one other one. "But,
Ënna'gû," yĭ'hlnĭ ûhlte'. Dählĭnnĭ'' yû'kûn kehlû'kûn,
I'm not willing," he said often. But the other,
"Gĭlû'','' yĭ'hlnĭ. Qwûtdĭgä'hl, trûn'nĭ', "Ëcrë''elĭ'ñûn,"
"Come on!" said. At length, they say, "I don't care,"
5 yĭ'hlnĭ, trûn'nĭ'. Tsa'n, tsûn, yû'kûn ûhlte't kai ûðëtdo'nën
he said, they say. So, then, he always village dweller
yû'kûn neyo'nën vwû ŭ't tsû taðiyo', trûn'nĭ'. Tsa'n tsûn,
he who came his wife to went, they say. So then,
yitho'ĭtsûn, yi ŭ't tsû tcĭ qwûtdûtataðiyo', trûn'nĭ'.[1] Äqä-
also, his wife to also he went in unto, they say. Then
qû'hltdĭk yû'kûn neyo'nën vwû ŭ't tsû qwû'tdûtaðiyo'nën
he who came his wife to who went in
çahlyû'kû qa'iyigĭnoĭt'e'n äqäqû'hltdĭk ñiyû'kû yû'q qwût-
entrance crept, then down house he
10 dĭneyo', trûn'nĭ'. Treða', trûn'nĭ', nĭnnŏ'kŏ wŭlhĭählû'ñ
entered, they say. Lo, they say, back there, sleeps
nŏkâichlo'n. Yitho'ĭtsû trûn'nĭ', yi'tsûtaðiyo', trûn'nĭ'.
the woman. And, they say, he went to her, they say.
Äqäqû'hltdĭk, go'ût yûk'ŭ'ðû toq taðiyo', trûn'nĭ'. Äqä-
Then here her side at the bed he went, they say. Then,
qû'hltdĭk trûn'nĭ', yi'nĭhlne'k, trûn'nĭ'. Ŏ'qŏqŏyĭ'hl trûn'nĭ',
they say, he pushed her, they say. And then, they say,
yûqho'tsû trûdĭ'llûxûç, yû'kaii yû'kûn nŏ'kâihlon, trûn'nĭ'.
very greatly she was frightened, that the woman, they say.
15 Yi'nĭhlne'k qoyĭ'hl. Yitho'ĭtsû vwûkhwû'l, trûn'nĭ'. Yit-
He pushed her also. And she was gone, they say.
qwû'tsûn' trûn'nĭ', çantûçiyo', trûn'nĭ'. Yitho'ĭtsû trûn'nĭ',
Then, they say, he went out, they say. And, they say,
ñiyû'kû tdi yû'q qwûtdĭnĭddiyo'. Äqäqû'hltdĭk trûn'nĭ',
into his house he entered. Then, they say,
yû'kûn tce'dl tci neyo'nn, yûq qwû'tdĭnĭ'ddiyo'. Yitho'ĭtsû
the man also who came, house entered. And,
trûn'nĭ', ta'dzû trûn'nĭ' yinŏ'xŏhl dûtûxainnĭ'. Yi'tqoiyû'kû
they say, what had happened, they say to him he told. Afterward

[1] See p. 58.

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no'ûn-k'ûdo'ĭhltcĭç ñûû'n tçûta'ðiyo' yitho'ĭtsûn', trûn'nĭ'.
he put on his parka yonder he went out also, they say.
Yitho'ĭtsû trûnnĭ', ñûû'n tdû ño'n qa'vwi yûq qwû'tdoĭnĭ'd-
And they say, yonder his mother their house he entered.
house
diyo. Treða' trûn'nĭ', yû'kûn tdû ŭ't yâ'kâ qŏnĭhla'n,
Lo, they say, she his wife for he looks,
ĭnnĭ'' yit vwûkhwû'l, trûn'nĭ'. Yi'tqoiyû'kû, trûn'nĭ', ntû'çiyo'
but there not, they say. Afterward, they say, he left
5 ntĕ'tlŭkgo'k, trûn'nĭ'. Yitho'ĭtsû qŏ'xwûhlûe'hl qoño', yi't-
on the run, they say. And it grows light while,
qwûtsûa'n nŏxŏdo'ĭhl, trûn'nĭ'. Treða' a'rznnĭ, yû'kûn vwû
thither he goes, they say. Lo, they say, she his
ŭ't niĭdiyo', trûn'nĭ', vwû tûñ qaidlä'n. Go'û-hlo'' trûn'nĭ',
wife had gone they say, her tracks there are. Behold, they say,
back,
n'tciûqû'ç yûä'ntrûxûhltçû'q yû'kû niĭdiyo' trûn'nĭ'. A'hloû-
nose-mucus she had thrown where she went, they say.
along back,
na'tcĭ ĕtrû'q qoño', yû'kû niĭdiyo'. Ŏ'qŏqŏyĭ'hl tcĭ yû'kûn
She cried while, there she went And also he
back.
10 vwû kai'ñ' vwûðû'qtiye'gĭ'ðûðût, trûn'nĭ'. Yitho'ĭtsû tcĭ
her husband became sad, they say. And also
yû'kû i ka'i niĭddiyo', trûn'nĭ'. Qwû'tdoĭntû'ðiyo', trûn'nĭ'.
there the village he returned, they say. He went in, they say.
(i. e., her house)
Qwû'tdoĭntû'ðiyo' qoño', çahl yi'tsû, trûn'nĭ', nĭnĭ'ddiyo.
He went in while, entrance being in, they say, he came back.
Ŏqŏqŏyĭ'hl, trûn'nĭ', yit qankû'-ðĭhltzû'k, trûn'nĭ'. "Nta'dzû-
And, they say, there his feet stuck, they say. "How in
go-qo'ûqwa yädzûtoûni'hl?" trûn'nĭ'. Yit tûka'ndûðû't
the world will he get free?" they say. Here he stands
15 qoño', täçtrû'q, trûn'nĭ'. "Akgû''û yitqoxwû'n' tdĭñĭtû'-
while, he begins they say. "Ah, therefore I said it
to cry,
xûsnĭ," yĭ'hlnĭ nne'dtsûn yû'kûn nŏ'kâihlon von. "Gĭ'lû,
to you," says, speaking, that woman's mother. "Come,
dadlĭ'ktsû qwûtdo'ûnsĭnĭhlta'iq," yĭ'hlnĭ. Dählĭnnĭ'', trûn'nĭ',
ceasing let me in!" he said. But, they say,
"Viyä'n'," yĭ'hlnĭ. Yitho'ĭtsû trûn'nĭ', ûhlte't täçtrû'q.
"No," she said. And, they say, again he began
to cry.

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Ëtrû'q, trûn'nĭ', qwûtdĭgä'hl tçë'tdûneña'ç, trûn'nĭ'. Wĭ'ntû
He cries, they say, at length all night, they say. To-morrow
tcĭ, dra'n, trûn'nĭ'. Qwûtdĭgä'hl trûn'nĭ', vwû kû'' yä'dz-
also, daytime, they say. At length, they say, his foot was
dĭnĭ'ddiyok, trûn'nĭ'. Ñiyû'kû çahl yû'kû qa'iyûxaiyo',
free, they say. Into entrance inside he went,
trûn'nĭ', tcĭn. Yitho'ĭtsû tcĭ qankû'' ðĭhltzû'k, trûn'nĭ'.
they say, also. And again his feet stuck, they say.
5 "Gĭ'lû qwûtdo'nsĭnĭhlta'iq," yĭ'hlnĭ, trûn'nĭ'. "Dählĭnnĭ'
"Come, let me in!" he says, they say. "But
qwûtdo'nñĭ'tĭðätltä'ltzûn'," yĭ'hlnĭ, trûn'nĭ'. "Toĭto' ñĭtçĭ'ñû
I will not let you in," she says, they say. "No more down
ñŏ'qŏtĭðehltçaltû qŏzrŏ'," yĭ'hlnĭ, "qwŏ'nñĭtätltä'hl," yĭ'hlnĭ,
if you will not see only," she said, "I will let you in," she said,
trûn'nĭ'. "Ñon yĭhl ñĭtho' yĭhl toĭto' qa'vwûnĭñĭhla'n"
they say. "Thy mother and thy father also no more shalt thou see them,"
yĭ'hlnĭ. "A'tdû-qŏzrŏ qwûtdo'nnĭ'ñĭtätltä'hl," yĭ'hlnĭ. "Ño
she said. "Thus only will I let you in," she said. "Oh,
10 getdi' sŏ'xŏ gĭ'tsû dĭ'ñĭdiyo'k?" yĭ'hlnĭ, trûn'nĭ'. "Sĭ ge'gë
very for me badly thou didst," she said, they say. "My child
ñŏxoûû'n gĭtro'ûdûtû'xaillĭ'," yĭ'hlnĭ. "Ñŏ'xwŏsĭðûqdiye'gĭ-
on thy account is very downcast," she said. "I pity thee,
ðûðû't, tsûqoxo'ĭdû[1] qwûtdĭnĭ'ñĭtätltä'hl," yĭ'hlnĭ. Ăqăqû'hl-
therefore I will let thee in," she said. Then
tdĭk qwûtdo'ĭnyi'nĭhltän trûn'nĭ'. Ă'qăqû'hltdĭk yû'kût tdû
she let him in, they say. Then there his
ŭ't qoxo'ûtdĭnĭ'ddiyo, trûn'nĭ'. Treða', trûn'nĭ', ûtde'tdŭ'gŭ
wife to her he went, they say. Lo, they say, she too
15 vwû nä xoiyû'kû gäçtlĭ'ñ, trûn'nĭ'. Qŏyĭ'hl, trûn'nĭ', de'hlnĭ
her eyes beneath streaming, they say. And, they say, says to him
yû'kûn vwû ŭ't, "Gan a' vâ'kwâ dästsŭ'dzû nta'ðiyo'i?"
she his wife, "What is it for hither you came?"
yĭ'hlnĭ. Û'tdû kai'n' an de'hlnĭ, "Qwûtda'iûi nŏ'kâihlon
she said. Her husband him she says to, "What about woman
vwû'tsûn qwûtdĭnĭñeyo'nn? K'wŏçë' an vŏxŏðedo'tsû at?"
to her the one you went in? Will her you live with your plan?"
yĭ'hlnĭ. Tcedl tcĭ dĭ'tnnĭ', trûn'nĭ', "Së hë' sŏqŏyo'-ŏxwo'ût
she said. Man also said, they say, "I then my of own accord

[1] See p. 59.

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dĭ'ssiyo'k hĕ a't dûte'nĭ?" yĭ'hlnĭ, trûn'nĭ. Tsa'n ăqăqû'hl-
I did it, that thou sayest?" he said, they say. So then
tdĭk yi't-qoxwû'n' ntûçûtdo', trûn'nĭ'. Ăqăqû'hltdĭk gĭ'tsûû'n
there with them he dwelt, they say. Then elsewhere
ĭnnĭ" ntedo'ĭltzûn', ûhlte' yit qŏyä'n' ŏxŏtäçdo', trûn'nĭ'.
yet he went not, contin- there only began to stay, they say.
ually
Ăqăqû'ḥltdĭk yû'kûn qa'vwû vo'n tdi yû'q crĭ'hltûqû'neo'n,
Then she their mother her house hid,
5 trûn'nĭ'. Tsa'n ăqăqû'hltdĭk, yit gĭ'tsanqŏ'qŏtĭhldyä'k,
they say. So then, there year in and year out,
trûn'nĭ', yû'kûn tce'dl an tdĭ ño'n yĭhl nûqa'vwûdûnĭ'gû-
they say, the man she his mother also
tzû'n', trûn'nĭ'. Tsan qwûtdĭgä'hl yit nû'qaihltsĕ'n trûn'nĭ'.
they say. So then that is finished, they say.

8. A Young Man in Search of a Wife.

Kwûttŏ'xŏðĭ'llĕn xûka'hl. Ä'ntra ga'toĭtçĕ'hl hûk'û'
A young man is paddling. Like he will hear as if
gĭ'tsantsû'qdûno'ĭtdû'q, qŏyĭ'hl gĭdetço'n. Treða' garzrĭllĕ'.
he turns his ear and listens. Lo, some one is singing.
10 Treða', nŏ'kâihlon gĭtdĭllĕ'. "Ya'-xa-n-na'," nnĭ', trûn'nĭ'.
Lo, a woman sings. "Yaxanna'," she says, they say.
Yi'tqoiyû'kû tokoðiyo'. Nŏ'kâihlon tĕ'ûkavwo'n n'dûðût,
Thereupon he disembarks. Woman shore stands,
vwû tçĕ'ûxû ñŭ'ç. Tdĭ tçĕ'ûxû ntĭthlĭ'ñ qwûllĭ'ñ a'qa,
her hair long. Her hair she washes current with,
gĭtdĭllĕ' yitho'ĭtsûn'. Yo'xonnĭ'genat'e'hn, yi ne'rsn qûtli-
she sings also. He steals up, her waist he
yĭ'hl. "Dĕ'nna xû'thlû! Dĕ'nna xû'thlû!" yĭ'hlnĭ nŏ'kâihlon.
grasps. "Human I'm not! Human I'm not!" says woman.
15 Ntlĭtrĭ'tl, an tcedl. A'hloûna' k'e'q tĕ û'tsû tonðûâĭ', vwû
He lets (her) go, he the man. Behold, a water birch toward lies, its
tçĕ''ĕ toq nedlĭ'ñ. Tcedl k'ĕ'ĕ etĭ'ñ. Wĭ'yeqodo'ĭdlnĭ'ñ
branches among current flows. Man birch is holding. Angry

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tri'yĭnoxwû'ddiyo yitho'ĭtsûn ntĭ'ðûkăn. Tci'û nû'xûdûkahl.
he got into his canoe and left. Again he paddled.
Ä'ntra ga'toĭtçe'hl hûk'û', gĭ'tsantsû'qdûnoĭtdû'q, qŏyĭ'hl
Like he will hear as if, he turns his ear, and
gĭdetço'n. Treða' ga'rzrĭllĕ' tcĭn, tci'û nŏ'kâihlon hûk'û'.
listens. Lo, some one sings again, another woman like.
"Tci'û kwătdĭ't hûk'û'," ĭne'ûðĕn. "K'wŏçĕ', gĭlû'," ĭne'-
"Another just now the same as," he thinks. "So? all right!" he
5 ûðĕn. "K'wŏçĕ' hlŏ''ŏtsû nŏ'kâihlon go dĭtnnĭ'?" ĭne'ûðĕn.
thinks. "Is it truly a woman this says?" he thinks.
Tci'û ĭhltço'n. Trĭ'tl toq ga'rzrĭllĕ'. "A-ya'-yu-ha'-ya,"
Again he looks. Bushes under some one is singing. "A-ya'-yu-ha'-ya,"
nnĭ', trûn'nĭ'. Tŏkoðiyo'.[1] Nŏ'kâihlon qwûta' ñĭzrĭ'n,
she says. He disembarks. Woman how beautiful, says,
gyûxûçŭ'ç a'qa qo'ĭntltcĭ'ðû gählţû'm dĭhla'n. Yi ne'rsn
deer-tooth belt with girded willow-bark is gathering [doing]. Her waist
qaitliyĭ'hl. "Dĕ'nna xû'tlû! Dĕ'nna xû'tlû," yĭ'hlnĭ. Yä'n-
he grasps. "Human I'm not! Human I'm not!" she said. He
10 dûxaitcrĭ't. "Dĕ'nna ŏqtlä'n qû'xûle'tçĭ, gĭllĕ' a'qa yŏ'qhŏ
let her go. "Human ye are seemingly, songs with your (by means of)
yĭ tĭ'gĭtdĭtdyă'q," yĭ'hlnĭ. K'ŏq ñĭlä'ntsû ñûû'n ûxăhltlĭ'hl.
in- noisy," he said. Rabbit being away she bounds.
sides
Wi'yeqodo'ĭdlnĭñ ntĭ'ðûkăhn. Tci'û gĭdetço'n. Trĭtdĭllŏ-
Angry he went off. Again he listens. Some one
xwo'rz. Ñûû'n ûqwû'tsûn tokoðiyo'. Trĭtl toq xăho'ĭhl.
shouts. Yonder toward he disembarked. Bushes under he goes.
Go'û treða' dĕ'nna qwûta'tcĭ loñ. Yi'gûqahltsŏxwûtl dăsr
Here behold people how very many. They are playing ball beach
15 k'û'dzû, dĕ'nnă qwûta'tcĭ nne'gû, nŏ'kâihltä'hlnĭ tce'dlûkai
upon, people how very fine, women men
nĭhlto'qnnû. Kĭ'tdĭñĭ'tsû toq taçdo', qwûto'q qŏnĭhla'n.
together. Grass under he sits, among them he looks.
"Sĭ k'û qa'iyĭhlûxû'hltû, nŏ'kâihlon ĭtä'hliyĭ'hl," ĭne'ûðĕn.
"Me upon if they throw, woman I will catch," he thinks.
Qaiyû'kaiyĭhlûxû'hl qwûtdĭgä'hl, qoiyû'kû yĭtliyĭ'hl. Tûka'-
They throw upon him at last, immediately he catches. He

[1] See . 60.

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intltlŏ'q. "Dĕ'nna xû'tlû! Dĕ'nna xû'tlû!" nnĭ' nŏ'kâihlon;
jumps up. "Human I'm not! Human I'm not!" says woman;
nŏ'kodĭ'lloxwû'hl. Yä'ndûxaitcrĭ't. Vwûđa'dljrĭ'ñû zro'i
she struggles. He let her go. Canada goose only
yû'qhoûû'n nûxaizrĭ'hl. Dĭ'lloxwŏ'rzĕn dûtsŭ'n ûqaçtla't,
away she runs screaming. The players geese became,
nĭ'gĭnĭddiyĭ'l. Wi'yeqodo'ĭdlnĭñ tcedl tri'yenoxwû'ddiyo.
they flew away. Angry man got into his canoe.
5 Ntĭ'çûkä'hn, ŏqŏqŏyĭ'hl tcĭ gĭdetço'n. Qa'ntrĭtdĭ'lloxwŏrs,
He left, and also again he listens. A chattering,
qûnna'dĭtnnĭ' gĭdetço'n, toko'điyo. Nĭnnû'kû qûnna'dĭt-
men talking he hears, he disembarked. Back (there) speakers
nni'ĕn tsû tađiyo', trĭtl toq. Tređa' wnû'kût: te'gĕ dĕ'nna
to he went, bushes under. Behold, a pond: here men
loñ tĕ'ûđûkhwon. Tr'ĭtdiyĭ'n, dĕ'nna tco'q, ta'đûn tco'q,
many standing in the water. Some one is practising shamanism, man big, old man big,
tdiyĭ'n, tû'qaidta'ñaç tdû''û ndähltcĭç. Goûta'dz dĭ'tnnĭ
shaman, otter-skin parka having on. Thus says
10 tdiyĭ'n. "Te'gĕ go kwätdĭ't yŏq toûkhwû'l hŏk'û'," nnĭ'.
the shaman. "Here just now ye shall perish, it seems," he says.
"Dählĭnnĭ'' dĭ'ñĭta go trä'toĭhltçĕ'hl, dĕ'nna tañĭnnĭ'' ĭnnĭ'',"
"Nevertheless let here us remain (fut.), us thou hast told notwithstanding,"
qû'n'nĭ dĕ'nna. Kĭ'tdĭñĭ'tsû toq qwû'tsû trĕ''ehltlŏ'q ĕyû'-
said the men. Grass under from leaps that
kûn kwûttŏ'xŏđĭ'llĕn. Eñĭçĕ't ĕyû'kû tdiyĭ'nĕn ŏxwû'n'
young man. Down that shaman beside
trĕ'ehltlŏ'q. Tdiyĭ'nĕn tû'qaidta'n ä'çtlät. Tû'xaiyo' yitho'-
he leaps. Shaman otter became. He dived and
15 ĭtsû kwättû'çûvwä'hn; yitho'ĭtsû yûqho'tsû dĕ'nna tû'qûxai-
swam around; and all the men dived,
dätl, gha'yûkgû qûtdelä'ntsûn; — tûqge'dzr, vwĭ'tcĭña'ç
animals being, — mink, muskrats
qŏyĭ'hl, tĕ'ûkoĭtrû'xû yĭhl, toĭtzĭ'ñû yĭhl, — yitho'ĭtsû ta'ûq
also, divers also, loons also, — and bottom (of pond)
qŏyä'n' qûdĭtltçĕ'; yitho'ĭtsû ĕyû'kûn tcedl nĭgeta'i ä'çtlät
only they stay; and that man hawk became
yitho'ĭtsû nĕĭtŏ'k.
and flew away.
20 Ûtdûqondlûo'n.
Finis (said by the story-teller).
Yuk.
Finis (said by his "fan").

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9. Wolverene.[1]

(*Told by Simon's Mother.*)

Nĭhlo'-kai tço'qdû qăçdo'. Yitho'ĭtsûn' qa'vwû tso' yĭhl
A pair by themselves lived. And their cache also

qû'hltdĭ qaiḍlä'n, qa'vwi yû'q yĭhl. Ĕyû'kûn vwû kaiñ'
there was, their house also. He her husband

gha'yûkgû dehla'n, gĭtsû'qûye' qăhl a'qa yĭhl, k'wâ yĭhl
animals "did," marten traps with also, arrows also

a'qa. Yitho'ĭtsû, "Ño ntäsdo'ĭhl," yĭ'hlnĭ, "gĭtsû'qûye'
with. And, "Well, I will go," said he, "marten

5 qăhl tsû," yĭ'hlnĭ. Ĭnnĭ'' nŏ'kâihlon yo'ñĭtsŭ'n'. "Ĕnna'gû,"
traps to," said he. But woman was unwilling. "No,"

yĭ'hlnĭ. "Tdiyŏ'kŏ?" yĭ'hlnĭ. "Gĭ'lû, go aðedo', dran!"
said she. "Why?" said she. "Come, here stay, to-day!"

yĭ'hlnĭ; "qa'ne'kĕn qwûta' qûto'ĭlä'hl." yĭ'hlnĭ. Dählĭnnĭ''
said she; "strangers perhaps there will be," said she. But

tcedl yĭ'hlnĭ, "Tdŏva' tcĭ qûto'ûdĭ'hl?" yĭ'hlnĭ. "Ño dĕ'nna
man said, "Who, then, will come?" said he. "Why, men

khwûl," yĭ'hlnĭ: "sĭtde'yĭä'n' sĭ tûñ qedlä'n," yĭ'hlnĭ; yitho'-
none," said he: "I only my tracks there are," said he; and,

10 ĭtsû nĭ'ðûtle'ntsûn ta'ðiyo'. Yitqo'ño täçtrû'q an nŏ'kâihlon
being dressed for the trail, he went away. Meanwhile begins to cry she the woman

û'tdi yû'q ûðĕtdo' go'ngĭdĭhlkhwo'ntsûn. Dranne'dzr qŏ-
her house she stays sewing. Noon at,

yĭ'hl, ñûû'n qwû'tsûn' n'trûdĭhlxû'thl; qŏyĭ'hl ñŏŏ' qwû't-
yonder from some one brushed off (snow); and yonder entered

dĭnneyo' vwû kai'ñ' giye'n; yitho'ĭtsû nŏ'kâihlon tdĭ tçĕ'ûxû
her husband another than; and woman her hair

a'qa tdû na tsû'nûqăĭ qă'xaihlû'l, yitho'ĭtsû tço yi'ye-
with her face toward (over) she pulled, and bowl she

15 yû'xaillo, ne'dlañ yĭhl gŏk'ŏ'q yĭhl, yitho'ĭtsû yitlo'i-yû'xa-
put into, meat also, fat also, and gave it to

iûkwon. "Gĭ'lû, ñûho'n," yĭ'hlnĭ. "Ño dĭstsa'n ûkhwû'l,"
him. "Come, eat!" she said. "But I'm hungry not,"

[1] See p. 61.

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yĭ'hlnĭ. "Ño ñâ'kwâ go'ût dĭsta'n," yĭ'hlnĭ; "si yĭhl nte-
said he. "Why, for you here I am come," said he; "me with go
do'ĭq," yĭ'hlnĭ. Dählĭnnĭ'', "Ĕnna'gû," nnĭ'. N'dlûkhwâi
thou," said he. But "No," said she. Beads
ăqû'hltdĭ yitlo'xaillo', trûma'izrûk nne'gû, yitho'ĭtsûn' yi
then he gave her, seed-beads pretty, and her
ðan ni'yinello', yitho'ĭtsû çantû'çiyo an tcedl. Yitqo'ño
neck he put them upon, and he went out he the man. Then
5 nŏ'qŏdĭhlkwo'n, yitho'ĭtsû gĭtäçtla'rtsr, tdû kaiñ' tavŭ',
she made a fire, and cooked supper, her husband she awaited,
"dûto'ĭtsa'n," ĭne'ûðĕ'ntsûn. Qŏyĭ'hl ni'ĭdiyo' vwû kai'ñ',
"he will be hungry," thinking. Then came back her husband,
yitho'ĭtsû a'hnn gyû'qûhlnŏ'', yitho'ĭtsûn' ñĭtdû'qăĭ qwût-
and they ate; and above he
dĭngĭ'nĭhltcĭç yitho'ĭtsû qainäçtrĭ't. Ntûge'dlyo, ĕyû'kûn
fixed the curtain, and they went to bed. She undressed, he
vwû kaiñ' n'dlûkwâii loñ ĭhltço'n. Yi'tsûtĭtltû'tl, wi'yeqo-
her husband beads many saw. He scolded her, being
10 do'ĭdlnĭ'ñtsûn an tce'dl. "Tdŏva' ñĭtlo'iûxaidlo'i, dĕ'nna
angry, he the man. "Who gave them to you, men
khwû'ltû?" yĭ'hlnĭ. Yitho'ĭtsû yû'xaitsĭ's i trûma'izrûk
when none?" he said. And he smashed the beads
toko'ðlsði' ûtco'q a'qa, yitho'ĭtsû wŭ'hliakai k'ûdi'eçdro'k,
maul big with, and snow-shovel put them upon,
yitho'ĭtsû ñĭtdû'kû yä'llûkû't qonyi'tdûxaillo yitho'ĭtsû
and up smoke-hole threw them and
näçtä'n. Ăqăqû'hltdĭk ĕyû'kûn nŏ'kâihlon täçtrû'q. "Gĭ'lû
lay down. Then that woman began to cry. "Now,
15 niĕ'ûxû ñĭtrû'q," yĭ'hlnĭ vwû kaiñ'. "Wŭhl a'ĭtdû," yĭ'hlnĭ.
outside cry," said her husband. "Sleep none," he said.
Yitho'ĭtsû niĕ'ûxû tçûta'ðiyo' yitho'ĭtsû niĕ'ûxû täçtrû'q,
And outside she went out, and outside began to cry,
gĭdo'ĭhlto'ĭhltsûn. Ŏ'qŏqŏyĭ'hl vwiyĭ'hl sû'xûhltdeo'n nŏ'-
the moon shining. And with her darkness the
kâihlon. Ŏqŏqŏyĭ'hl do'ĭhlto'l i â'kâ qŏnĭhla'n. Treða'[1]
woman. Then moon it for she looked. Lo,
ĕyû'kûn wiyĭ't; doĭhlto'l yi yĭ't ĕyûkû'n tce'dlû. Yi'tsû
he in it, moon it in that man. At her

[1] See p. 62.

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nĭgetlŏ'k, treða' n doĭhlto'l yĭ't. Ŏ'qŏqŏyĭ'hl yi'tsû xa-
he laughed, lo, there moon in. And toward he
her
ho'ĭhl, yo'xwûn' nĭneyo'. "Nta'dzû te'nĭ?" yĭ'hlnĭ. "Ño
went, by her he came. "How say you?" he said. "Why,
ĕyû'kai trûma'izrûk yû'xaitsĭ's," yĭ'hlnĭ. Yitho'ĭtsûn' ñĭtû'kû
those beads he smashed," she said. And up
yûq qoĭtŏ'qsn nĭneyo' ĕyû'kûn an tce'dl, ni'yĭhltcĭ't ĕyû'kai
house top went that one he the man, he took again those
5 trûma'izrûk nne'gû. T'é'edtû' yitho'ĭtsûn', yitho'ĭtsû ĕyû'-
beads beautiful. They were also, and that
whole
kûn nŏ'kâihlon yi ðan no'ûnyi'nelo. Yitho'ĭtsû yĭhltcĭ't,
woman her neck he put them on And he took her,
again.
yitho'ĭtsû i'yiyĭ'hl do'ĭhlto'l yiyĭ' qo'ĭtsŭ'dzû ta'ðiyo. Yitqo'ño
and with her moon in it toward he went. Meanwhile
ĕyû'kûn vwû kaiñ' ä'ntra t'rä'ntûðût. Tçûneyo': vwû ŭ'
he her husband as if he woke. He went out: his wife,
treða' khwû'llû. Yitho'ĭtsû û'tdû kai qûxaino'ĭdû xähŏ'ĭhl,
lo, nowhere. And his village about he goes,
10 dähl ûtde'yĭä'n' vwû tûñ, qane'kĕn yĭhl tûñ ûkhwû'llû.
but he only his tracks, stranger also tracks none.
Yitho'ĭtsû täçtrû'q, yitho'ĭtsû tdû tda'gû yĭhl qûdĭtlkhwû'n',
And he begins and his parka also he burns,
to cry
tdĭ tçé'ûxû yĭhl, tdû to'sn yĭhl, yitho'ĭtsû nĭhltrĭ'ç ñĭlä'ntsû
his hair also, his back also, and wolverene being
taðiyo'.
he went away.

10. Wolverene and her Brothers.

(*Told by Simon's Mother.*)

Kai qŏyu'rz qŏðûo'n, de'loi toq. Kehlû'kû yurzyĕ'',
Village little there was, mountains in. One family of children,
15 gĭhlosna'llûn tci'dlûkai, qa'vwû ta'rdzrû yĭhl qedlä'n.
five boys, their younger sister also there was.

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Gha'yûkgû yiä'n' dûqûhla'n, xûnno'i. Qlĕ'akû qa'ntrŏqŏ-
Animals only they hunted [did], deer. Fish they knew
qŏne'gû, k'wätde'dl nĭ'koxwûn dĕnnayĕ'' qûtdelä'n ûqä'ĭ.
not, for Wolf men they were because.
Niĕ'ûxû tcĭ tcrutcr no'ûndûtĭ'ðûâ'i, xûnno'i ðûç qwûta' loñ,
Outside also sticks stretched across, deer-skins how many,
getdi' lo'ñtsû dûqa'ihla'n ûqä'ĭ. Yitho'ĭtsû ûhlte' xûnno'i
very many they got because. And continu- deer
ally
5 ne'dlañ yiä'n' qûhlno'ûn. Qa'vwû ta'rdzr yitqo'ño noiyä'hl.
meat only they ate. Their sister meanwhile grew up.
Qwûtdĭgä'hl ñĭtco'xûtsû dĭdiyo'k. Qwûtdĭgä'hl qû''ûxaiyo'
At length large (girl) she became. At last she matured
ĕyû'kûn qa'vwû ta'rdzrû. Vi'axayĕ'' qû'hltdĭ tdû qä'yĭhlnĭ,
she their sister. Her brothers then to her said,
"Äqäqû'hltdĭk yä'ntrûtûtlĭ'q qoño'tû, tçûtĭðeho'ĭltzûn',"
"Now, we are hunting while, do not go out of doors,"
qä'yĭhlnĭ. "Go yûq trûdĭtltçĕ' qoño' gĭ'lû çetû'ñ k'o'ñĭ-
they said. "This house we are in when then outside go,
10 do'ĭq, tĕ yĭhl hoñûho'," qä'yĭhlnĭ. "Ño Tdui'tdjyäk,
water also get," they said. "Now, Tdui'tdjyäk,
tça'rsrûtdĭ'hl qoño', çetû'ñ kgo'ĭðedo'gû," qä'yĭhlnĭ. K'wät-
we are gone while, outside do not go," they said. Because
de'dl dŏk'wû'tç tsûqo'ûû'n. Qwûtdĭgä'hl[1] qaiðûk'wo'ĭtç.
secluded by reason of. At length it drew toward
winter.
Qa'iûdĕne'ñaç yûqho'tsû tdû qa'iyata'ðûnĭ, ŏ'qŏqŏyĭ'hl
All winter long same thing to her they told, then also
qo'yodĭtĭtla'n an nŏ'kâihlon. "Nta'dzû qo'xwû'n' tdĭ sĭ
began to think the woman. "What for to me
15 qû'n'nĭ, sĭaxayĕ''?" ĭne'ûðĕn. "Tçû'nĭsso'ĭdû, nta'dzû crĕ
they say, my brothers?" she thought. "If I go out, what I don't
know,
dûtäsnnĭ'hl tûqoxwû'n', go'ûdû sûqû'n'ni?" ĭne'ûðĕn. "Û'tdĭ
I am to do (it) for, (that) so they tell me?" she thought. "Every
wĭ'ntûtoq tdĭ sĭ qû'n'nĭ," ĭne'ûðĕn. Qwûtdĭgä'hl, "Tçûtä-
day to me they say it," she thought. At length, "I will go
so'ĭhl," ĭne'ûðĕn.
out," she thought.

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[1] See p. 63.

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Tci'û tçû'nûqûtĭ'çûtdä'thl vi'axayĕ'. Yitqo'ño k'go'ngĭ-
Again they went out her brothers. While she
dĭ'hlkhwon, go'û ni'yinello' tçûta'ðiyo. Ñŏ'o tçûta'ðiyo, yit
sews, here she puts it down she went out. Yonder she went out, there
noûta'ûðût. Qóyĭ'hl ĭne'ûðĕn, "Goûhla' tçûnĭsso'; dählĭnnĭ'
she stood. And she thought, "Well, then, I have gone out; but
go'ût dĕestĭ'dzûn'," ĭne'ûðĕn. Qwûtdoĭnĭ'ddiyo; yit täçdo'.
here I am all right," she thought. She went in; there she remained.
5 Qóyĭ'hl tci'û k'a'xû çantû'çiyo, gĭðĭtltço'n. Ó'qóqŏyĭ'hl
Then again back she went out, she listened. And
nĭ'ûðo'ĭdû qwŏ'ĭtsûn' ga'rzrällya'iq gĭðĭtltço'ntsûn. Yi'tqoi-
far away from singing she heard. Thereupon
yû'kû ñiyû'kû yûq qoĭtsŭ'dzûn', "Noûta'dzû qoxwû'n' hĕ
inside house toward, "That's why, is it,
go'ût tdĭ sĭ qûn'ne'dû si'axayĕ'?" ĭne'ûðĕn. Vwû i'ûkû'ddû
this to me they said, my brothers?" she thought. Her heart
yĭhl nda'dlðĭ'q nähltcĭ'ttsûn. Tçantûðiyo' tcĭn. Gĭðĭ'tltço'n,
also beat fiercely she being afraid. She went out again. She listened;
10 treða' ga'rzrällyai'q. Treða' tdĭ ĕ'zrĕ gĭdetço'n. "Tdui'tdj-
lo, singing. Lo, her name she heard. "Tdui'tdjyăk,
yăk, gĭ'lû qwûtdo'netdo'ĭq," gĭdetço'n. Yi'tqoiyû'kû tso'
come, go in!" she heard. Thereupon cache
ûkû do'ĭðiyo. Nĭhltrĭ'ç dĭ'tlûxa'llû, lo'ñtsû dĭtlûxa'llû yĭhl-
upon she went. Wolverene (skins) tied up, many tied up she
tcĭ't, yitho'q nóqo'ĭlyăq, ñĭzre'n ăqû'hltdĭk vŏ'xwŏ' yĭhl
took, among them she searched, good ones then fur also
deñña'ðû lŭk'wŭ'hl tsûqŏyĭ'hl getdi' ñĭzre'n ĭhltcĭ't. Yûq
long white also very fine she took. House
15 yiyĭ'hl qwûtdĭnĭ'ddiyo, yitho'ĭtsû tĕ naðĭ'hl a'qa ni'yidĭhl-
with them she entered, and water warm with she wet
trĭ'hl; nĭhlk'a'dzû yi'yihl-tĕnnĭ'q, yitho'ĭtsû tci'û çantû'çiyo.
them; both ways she stretched, and again she went out.
Tça'ntdiyo'tû, vi'axayĕ' qa'vwû tûñ qŏnĭ'hla'n, qŏyĭ'hl
When she went out, her brothers their trail she looked (up), and then
qaihltço'n nĭ'koxwûn gĭ'hlosna'llŭ. Yû'kûqûdĭtltçe'tsû,
she saw wolves five. Sitting down,
gû'qûdĭllĕ', "A-ye'q-ya, ya-ya'q-ya, ho. Tcen Tui'djyăk,
they sang, "A-ye'q-ya, ya-ya'q-ya, ho. Tcen Tui'djyăk,

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i't-qa, ho." Qwûtdo'ĭndlŭkgŏ'k, nähltcĭ'ttsûn. Nĭhltrĭ'ç
i't-qa, ho." She ran in, afraid. Wolverene
ni'yidoĭhltcĭ'ç, tdû''û hûk'û', yi ûtda'n yûqûda'dlnĭq, ŏqŏqŏ-
she put on, parka like, it herself she pulled around, and
yĭ'hl vwû ð̣an qĕûkwŏ'dzû; yitho'ĭtsû tdû no'ûhltci'dl yĭt
its throat (was) scanty; and her work-bag in
nŏqo'ĭlyăq, qŏyĭ'hl dä'ntltdĭ'gû ĭhltcĭ'ç, qanyĭ'tlkwût. Yitho'-
she searched, and striped (piece) she took, she patched it. And
5 ĭtsû tci'û ta'dzû dehla'n, tci'û ûtda'n yûqûda'dlnĭq, qŏyĭ'hl
again so she did, again herself she pulled it around, and then,
ñĭtco'xû ä'çtlat. Tci'û tdû no'ĭhltci'dl yĭt nŏqo'ĭlyăq.
big enough it became. Again her work-bag in she searched.
Nĭhltrĭ'ç ûxăĭ' nne'gû ĭhltço'n. Tdû ð̣o' yûxaillo'. No'ûn-
Wolverene its teeth fine she found. Her mouth she put them (into). She
diye'llyo ĕyû'kûi nĭhltrĭ'ç tdû''û, yû xăĭ' yĭhl, tçantĕ'tlŭk-
took off that wolverene parka, its teeth also, she ran out,
gŏk, tçanĭ'ddiyo. Treð̣a'[1] nĭhlkŏ'tsûdû dûqûtdĭ'hl. Qai-
she went out. Lo, near by they were coming. They
10 yĭhltço'n, yû'kaidĭtltçĕ', tci'û gûqaitä'çtlĭ, "A-ye'q-ya, ya-
saw her, they sat down, again they sang, "A-ye'q-ya, ya-
ya'q-ya, ho. Tcen Tui'tdjyăk, i't-qa, ho." Qwû'tdoĭni'lŭk-
ya'q-ya, ho. Tcen Tui'tdjyăk, i't-qa, ho." She ran in,
gŏk, nĭhltrĭ'ç tdû''û no'ûni'doĭhltcĭç, yûxä'ĭ' yĭhl tdû ð̣o'
wolverene parka she put on again, its teeth also her mouth
nû'xaillo'. Ăqăqû'hltdĭk yûq nĭhltce'n tĕtlŭkgŏ'k, nĭhltrĭ'ç
she put (into). Then house around (inside) she ran, wolverene
ñĭlä'ntsûn. Ñĭtŏ'qsn qûtä'çdäthl, nĭhlkga'dð̣û qûqa'intlkga'itç
being. On top they went apart they tore
15 qû'tdĭ xăĭ a'qa, yitqo'ño nĭhltce'n qûllŭkgŏ'k ĕyû'kû nŏ'-
their teeth with, while around ran the
kâihlon, nĭhltrĭ'ç ñĭlä'ntsûn. Qa'vwûxaidtû'kû tçĕehltloq
woman, wolverene being. Among them dashed
i nĭhltrĭ'ç, qwû tû'ñ tĕtlŭkgo'k yitho'ĭtsûn'. Qa'iyinĭhlûa'n
the wolverene, their path she ran also. They looked
tróqŏzro'. Yû'kû tcĭ qaiyû'kûxaidä'tl, qa'iyenäçdä'tl yitho'-
only. There too they went there, they followed her also.
ĭtsûn'. Yitqo'ño nähltcĭ'ttsû xăhltlĭ'hl. Too'ĭdzû nĭhlkŏ'dzû
Meanwhile afraid she bounded. Over here near by

[1] See p. 64.

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qaiyitlo'iûxûtdĭ'hl. Tûñ qoĭçk'ŭ'ðû dĕtla'ñ tçoç qo'ndûxaio',
they went after her. Path beside spruce big stood,
yĭ'tliyĭ'hl. Ñĭtdû'kû dĕtla'ñ k'ŭ qûtlûkgŏ'k. Qa'i-yû-xo'i-
she caught it. Up spruce on she ran. They-her-under-
yûq-qŏzro'-gĭ'tsanŏxŏdĭ'hl, ñĭtdû'kû qa'iyinĭhlûa'n trŏqŏzro'.
only-circled about, up they looked only.
Ŏqŏqŏyĭ'hl tdĭ tsû'xû yurz tĭðûo'n. "Sĭ'axayĕ'," qwŏ'hlnĭ,
Then her hood little she pushed back. "My brothers," she said to them,
5 "gĭ'lû xûnno'i doqhla'ntoq, sŏ'qwŏ gû tco't qŏzrŏ' nûqoq-
"do, deer when you get, for me its entrails only leave,"
lla'iq," qwŏ'hlnĭ. Ŏqŏqŏyĭ'hl qai'-yŏ'xwŏ-tä'çdätlh. Yitho'-
she said to them. Then they-from her-went. And
ĭtsûn' no'ûnûqwû'tdiyo nŏ'kâihlon, yitho'ĭtsû ûtde'tdu'gŭ
she came down, the woman, and she too
gĭtdĕ'ûxû ta'ðiyo.
away went.

11. The Young Man and the Dog-Sisters.

Kai qŏðûo'n, trûn'nĭ'. Yitho'ĭtsû trûnnĭ', tcedl trĭ'gû-
Village there was, they say. And they say, man unwilling
10 dĭhltû'xûn qedlä'n. Yitho'ĭtsû trûnnĭ', nŏ'kóhltä'hlnû tcĭ
to marry there was. And they say, girls also
qaiyŏ'xŏnĭhlnĭ'q, trûn'nĭ'. Yitho'ĭtsû trûnnĭ', ăqăqû'hltdĭk
tried to get him, they say. And they say, so then
nĭnnû'kû yûq nne'dzr yiä'n' do'ĭçdo, trûnnĭ'. Yitho'ĭtsû
back room middle only he stays, they say. And
(in kashime)
trûnnĭ', yû'kû nŏ'kŏhlta'hlnû tcĭ go yû'kû trä'hltçĕt tsûn'
they say, those girls also this that kashime toward
qa'vwi yû'q qŏtco'q qedlä'n, trûnnĭ'. Yitho'ĭtsû yûq
their house big there is, they say. And house
15 trûnnĭ' ăqăqû'hltdĭk, e'dtĭ nĭhltce'n qûqŏðû'hn, trûnnĭ',
they say then, all everywhere they filled, they say,
ĕyû'kû nŏ'kŏhlta'hlnû, trûnnĭ'. Yitho'ĭtsû trûnnĭ', qû'tdû
those girls, they say. And, they say, their
tçĕ''ĕ nûqûhltrĭ'hl, trûnnĭ'. Yitho'ĭtsû trûn'nĭ', tdû''û nne'gû
hair they washed, they say. And, they say, parkas fine

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tcĭ nĭnûqûdä'llyaiq, trû'n'nĭ. Yitho'ĭtsû trûn'nĭ', tço nne'gû
also they put on, they say. And, they say, bowls fine
tcĭ va'vû qûlla'iq, trûn'nĭ'. Yitho'ĭtsû trûn'nĭ', ñiyû'kû
also food they put, they say. And, they say, inside
trĭ'gûdĭhltû'xûn tsûn qŏqwûtdûdĭ'hl, trûn'nĭ'. Yitho'ĭtsû
bachelor to they took it in, they say. And
trûn'nĭ', gehlû'kûn ye'gĕ qwûtdûûhâ'iq, trûn'nĭ'. Yû'kûn
they say, one there went in, they say. That
5 nŏ'kâihlon ăhn tcok âkâ'ihl, trûn'nĭ'.
girl she bowl carried, they say.

Ăqăqû'hltdĭk trûn'nĭ', go yit qoñĭçû't nûûhâ'iq, trûn'nĭ'.
So they say, this there first goes in, they say.
Yitho'ĭtsû trûn'nĭ', yû'kai i tçok yâkâ'ihl, trûn'nĭ'. Yitho'-
And they say, that it bowl she carries, they say. And
ĭtsû tcĭ trûn'nĭ', yû'kû tçok yâkâ'ihl yĭhl yi'tsûdĭtlne'k,
also they say, that bowl she carried and held it out toward him,
trûn'nĭ'. Ŏqŏqŏyĭ'hl trûn'nĭ' yû'kû i tçok yŏ'xŏdĭhlyĭ'hl,
they say. Then they say that the bowl he snatched from her,
10 trûn'nĭ'. Yitho'ĭtsû trûn'nĭ', ya'qa niyidĭnĭhltsĭ'hl, trûn'nĭ'.
they say. And they say, using it, threw it back at her, they say.
Yitho'ĭtsû trûn'nĭ', yi'tsûn trûn'nĭ', yû'kû i va'vû vwû
And they say, therefore they say, that the food her
khâ'gŏ ni'yûxaidä'tl, trûn'nĭ'. Vwû tco'g yĭhl yu yûxû-
exterior fell upon, they say. Her bowl also air flew
dethŏ'q eñĭçé'ûxû ñŭn, trûn'nĭ'. Yitho'ĭtsûn yû'kûn nŏ'-
up outwardly ground, they say. And the
kâihlon tdiyenyila'iq yû'kû i va'vû[1] nnûxaidä'tl, trûn'nĭ'.
woman picked up [put in] that the food fallen, they say.
15 Yitho'ĭtsû trûn'nĭ' ĕtrû'q qoño' çantĕtdo'ĭq, trûnnĭ'. Yit-
And they say she cries as she goes out, they say. Mean-
qo'ño trûn'nĭ', yû'kai iotû'nn vwûlûqdoñyĕ'' nŏo' çahl yĭt
while, they say, those the ones the rest yonder entrance in
qûdĭtltçĕ', trûn'nĭ'. Tçok qoĭlä'hltsûn trûn'nĭ'. Yitho'ĭtsû
remain, they say. Bowls holding they say. And
trûn'nĭ', qa'i-yi-tsû-qwû'tdû'ûû'sr, trûn'nĭ'. Dähl trûn'nĭ',
they say, they-him-to-went in one at a time, they say. But, they say,
viyä'n'. Yûqhŏ'dzû dûqaihla'n, trûn'nĭ'. Qwûtdĭgä'hl,
no use. The same thing they did, they say. At last,

[1] See p. 65.

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trûn'nĭ', yû'kû i tçok qâqani'yineñĭ'hl tsûqŏyä'n', trûn'nĭ'.
they say, that the bowls he threw back at them altogether, they say.
Tçŭ'nqûtdĭdûdä'hl trûn'nĭ', qûtrû'q qoño'. Qwûdĭgä'hl,
They went out, they say, they cried while. At length,
trûn'nĭ', qû'tdi yû'q qwû'tdĭnûqwû'tdûdĭ'hl, trûn'nĭ. Ŏqwû-
they say, their house they went into, they say. So then,
to'q, trûn'nĭ', ĭne'ûðĕn ăhn kwûttŏ'xŏðĭ'llĕn, "Ñoûta'dzû
they say, thought he the young man, "So
5 tdĭsû'xûhla'ntoq, qa'vwĭtsû qŏyĭ'hl sĭ tçĕ' ûmmŭ'," ĭnĕ'ûðĕn,
when they act toward me, on account of them also my head aches [sick]," he thought,
trûn'nĭ'. "Qavŏ'xŏ hĕ täsdo'ĭhltû, kwûtdo'ñ qavŏ'xŏ
they say. "With them supposing I were going to live, already with them
tĭðäsdo'ĭl ĭnnĭ''?" ĭne'ûðĕn trûn'nĭ'. Yitho'ĭtsû yûq dĭtltçĕ'nn,
would I not have lived?" he thought, they say. And house those who were in,
trûn'nĭ', qwûtdĭgä'hl tça'nqŏqwûdĭdĭnnĭ'q, trûn'nĭ'. Qwût-
they say, at length they left, they say. At
dĭgä'hl, trûn'nĭ', ûtdeyĭä'n' yit do'ĭçdo'tsûn dĕnne'q, trûn'nĭ'.
length, they say, only he there remained, alone they say.
10 Ăqăqû'hltdĭk trûn'nĭ', çantûtdo'ĭq, trûn'nĭ', tdû ño'n qa'-
Then, they say, he goes out, they say, his mother
vwûtsûn,[1] trûn'nĭ'. Ăqăqû'hltdĭk tdû ño'n ŏxwû'n' qwût-
to them, they say. Then his mother to he
dĭnûtdo'ĭq. Yit yûq qwû'tdĭnûtdo'ĭqtoq qŏnĭhla'n, trûn'nĭ',
went into (the house). There the house when he entered he looked, they say,
tĭ'ñĭ'hl ye qoyĭ'hl, tĕĭtço' ye qŏyĭ'hl nnĭ'nûqûdĭðoko'ĭn,
buckets in also, bowls in also everything contains,
trûn'nĭ', tĕ'. A'hloûna'tcĭ, yû'kûn nŏkŏhlta'hlnŭ ăhn
they say, water. Surely enough, those girls the
15 kwûttŏ'xŏðĭllĕn von â'qâ toko'ĭnqa'iyälya'i i tĕ', trûn'nĭ'.
young man's mother for they brought it water, they say.
Ăqăqû'hltdĭk ăhn tdĭ yu'rzĕn dĕnna-tlo'qaiyo'xwûhltä'hl
So then he her child "she will give him to us,"
k'ût, qa'iyinŏxŏhltrĭ'hl, trûn'nĭ'. Yitho'ĭtsû trûn'nĭ', tdû
desirous, they would do anything they could for her, they say. And they say, his

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[1] The thought of his father is included.

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ño'n ăhn ûhlne'tsûn, "Tĕûkû'," yĭ'hlnĭ trûn'nĭ'. "Añĭtçĭ'ñû
mother he addressing, "I want water," he said, they say. "Out there (on the floor)
gĭlû', tĕ' ñĭdĭnnĭ'hn," yĭ'hlnĭ trûn'nĭ'. Yŏ'xŏnnû'' ûhâ'iq,
go ahead, water drink thou," she said, they say. To it he goes,
trûn'nĭ'. "Tdŏva' yŏqo'ðiyo' i gon?" yĭ'hlnĭ trûn'nĭ'.
they say. "Who got it this?" he said, they say.
"Ño añûû'n netdû'' yurzyĕ'' sŏ'qŏ qâiyâ'qâðûo'dz i," yĭ'hlnĭ.
"Oh, over there thy cousins little for me they brought it," she said.
5 "Gan dla'i n' at qa'vwĭhlo'n?" yĭ'hlnĭ. "Ño qa'vwûgû tĕ
"What for was that you asked them?" he said. "Now their water
ðĭsĭnne'ntzûn' hŏkû'tdûĭstaĭtzûn," yĭ'hlnĭ. "Doĭdŏ' sŏ'qŏ tĕ
it to drink not I want," he said. "No more for me water
tŏkónoqhliya'iqtsû qavwûtde'nĭ," yĭ'hlnĭ, trûn'nĭ'. Yitho'ĭtsû
get ye water tell them," he said, they say. And,
trûn'nĭ', tĕ tçiyila'iq, trûn'nĭ'. Yitho'ĭtsû trûn'nĭ', yi tço'gû
they say, water he took out, they say. And, they say, its bowls
yĭhl qwû'tdûûhldĭ'hl, trûn'nĭ', yûkai i tĕ' trûnnĭ'. "Qwût-
also he threw over the bank, they say, that the water they say. "Where
10 da'iûi ñŭn vŏ'qŏðiyo' i tĕ'?" yĭ'hlnĭ trûn'nĭ'. "E'i" trûn'nĭ',
you brought it water?" he said, they say. "That's it," she said,
"añĭtçe'gûde i," yĭ'hlnĭ trûn'nĭ'. "Hlŏ''ó vŏ'qŏðeyo' i
"out there it," she said, they say. "Truly did you get it
hĕ' gon?" yĭ'hlnĭ. "Agûde' dran vŏ'qŏ ĭ'tdĭðĭtlne'gû n' i,"
this?" he said. "Surely to-day I got with difficulty it,"
yĭ'hlnĭ trûn'nĭ'. Yitho'ĭtsû trûn'nĭ', i ĭtdĭnnĭ'hn, trûn'nĭ'.
she said, they say. And, they say, it he drank, they say.
Ăqăqû'hltdĭk trûn'nĭ', yi'tlo'gûdûtrĭ't, trûn'nĭ'. Ăqăqû'hlt-
Then, they say, she gave him food, they say. Then
15 dĭk, gŏhŏ'n, trûn'nĭ'. "K'wŏçĕ'," yĭ'hlnĭ trûn'nĭ ăhn vo'n,
he ate, they say. "Say," said they say she the mother,
"k'wŏçĕ', k'wŏdĕnnă'n," yĭ'hlnĭ trûn'nĭ', "să'ntĭhlnĭ'gû lla'i
"say, why don't," she said they say, "my helpers for
k'wŏçĕ' k'wăddĕnnă'n sŏ'xŏnĭ'nĭhlta'iqtsû àt?" yĭ'hlnĭ,
say why don't you take for me there?" she said,
"go'ûxwûllûk-qûhltdĭ'k tĭq ûdĭnû'xûsĭðĭ'hldĭ," yĭ'hlnĭ trûn'nĭ'.
"alas! now strength I am losing when," she said, they say.

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"Gan[1] óxwû'n' sóxo'índûdíhlní'q?" yí'hlní. "Te'gĕ só'qoyo'-
"What about are you bothering me?" said he. "That which
yit-dagûo'ntsû díst'a'," yí'hlní. "Sóxo'índûdíhlní'q," yí'hlní,
I think best I do," he said. "You bother me," he said,
trûn'ní'.
they say.

Yitho'ítsû trûn'ní', tçantûtdo'íq, yitho'ítsû trûn'ní' trä'hl-
And they say he went out, and they say kashime
5 tçĕ't qontûtdo'íq, trûn'ní'. Nta'iq, trûn'ní'. Vwŭ'nûqûhl-
he entered, they say. He lay down, they say. In the early
tse'gû-tdo'ñtsûn, t'räðĭ'k, trûn'ní'. Yitho'ítsû ntĭd-ûtle'q,
morning when it was, he woke, they say. And he for the dressed trail,
trûn'ní', xûnno'i â'kâ toho'íq, trûn'ní'. Yitho'ítsû trûn'ní',
they say, deer for he will go, they say. And, they say,
xûnno'i tóqóxo'ín, trûn'ní'. Yitho'ítsû trûn'ní', k'a'xû
deer he killed, they say. And, they say, back
ntûtdo'íq, yitho'ítsû trûn'ní', tdû ño'n qwûtdínûtdo'íq,
he came, and they say his mother came in,
10 trûn'ní'. Ăqăqû'hltdík yi'tlo'gûdûtrí't, ăqăqû'hltdík góhó'n;
they say. Then she gave him food, and then he ate;
yitho'ítsû góhŏ'n qoítlyo'gû ñíyû'kû trä'hltçĕt qontûtdo'íq.
and he ate after down kashime he went into.
Ăqăqû'hltdík nínnó'kŏ tdi yû'q tdínûtdo'íq, trûn'ní'. Ăqă-
Then at the back (in) his place he sat down, they say. Then
qû'hltdík ñûû'n nókóhlta'hln tcĭ, ăqăqû'hltdík qû'tdû tçĕ'
yonder girls also, then their hair
tû'nûqûla'ûq. Ûqo'ítlo'gûtoq qûhltdí'k ñízrí'n nnû'qûdäll-
they washed. Afterwards then good they put on.
15 ya'iq. Qoítlyo'gûtoq ăqăqû'hltdík tçok yít gyûqûla'iq.
Afterwards then bowls in they put (food).
Ăqăqû'hltdík yû'kû kwûttó'xóðí'llĕn tsûn yûû'n-qûtdí'hl.
Then the young man to they went over.
Ăqăqû'hltdík gehlû'kûn yi'tsûn qwû'tdûûhâ'iq. Ăqăqû'hl-
Then one to him went in. Then
tdík yû'kaii tçok tcĭ yíhl yóxónçû' nû'ûhâ'iq. Ăqăqû'hl-
that the bowl also with in front of him she went (and stood). Then

[1] See p. 66.

tdĭk tcĭ, yŏ'xŏ yĭ'hlyĭ'hl, trûn'nĭ'. Ya'qa ni'yineñĭ'hl, trûn'nĭ'.
also, from her he snatched, they say. Using it he threw it back at her, they say.

Ĕtrû'q qoño' tdi'yenyila'iq, trûn'nĭ'. Yûqhŏ'dzû dûxûta'n
She cries while she puts (the food) into (the bowl), they say. The same thing they did,

trûn'nĭ', qa'i-yi-tsûn-qwûtdĭdennĭ'q, trûn'nĭ'. Tdŏva' ĭnnĭ'
they say, they-him-toward-each one went, they say. Any one notwithstanding (of them)

ăhn oxwû'n' tçok ĭhltce'dû qoño', tçûnqûtdĭdûdä'hl, trûn'nĭ'.
her from bowl he did not take while as, they went out, they say.

5 Tçŭnqûdĭdûdä'hl qoño' ăqăqû'hltdĭk "Yûqhŏ'dzû tdĭsûxûhl-
They went out while as, then "So to do to

a'ntsûn qavŏ'xŏ hûk'a'dûĭsta' tdĭ-sû'xûhlän," yĭhlnĭ trûn'nĭ'.
me of them I do not want they do to me," he said they say.

Qwûtdĭgä'hl trûn'nĭ', tŏqŏdû'xaiûðût. Ăqăqû'hltdĭk
At last, they say, it came summer. Then,

trûn'nĭ', gĭto'íllû'q-k'û dû'qûtdiyo'k, trûn'nĭ'. Ăqăqû'hltdĭk
they say, it will be the salmon-run as if they did, they say. Then

yû'kûn kwûttŏ'xŏðĭ'llĕn tĭ'ðûondla'i â'kâ tĭ'ðûkăn, trûn'nĭ'.
the young man fish-trap material for went (in canoe), they say.

10 Ntŏ'ŏtsûn trûn'nĭ' tĭ'ðûkăn; yitho'ítsû trûn'nĭ' ñĭtdŏ''ŏ
Southward [down the river], they say, he went; and, they say, down

xûka'hl, trûn'nĭ', dra'n. Nĭnnû'qai tĕ'ûkavwo'n, trûn'nĭ',
he paddled, they say, a day. In at the shore, they say,

qŏnĭ'hlûa'n. Qŏnĭ'hlûa'n, ŏqŏqŏyĭ'hl, trûn'nĭ', anû'kû
he looked. He looked, and also, they say, in there

tĕ'ûkavwo'n trûn'nĭ' nte'dûla'i tçoç, trûn'nĭ' däçto'n. Treða',
at the shore, they say, a drift-log big, they say, lies. Lo,

trûn'nĭ', nĭ'hltsrûcroidû'xûhlto'íthl. Yitho'ítsû trûn'nĭ', yŏ'-
they say, cracked. And, they say, up

15 xŏntoko'ðiyo'. Ăqăqû'hltdĭk dĭdeo'ntçĭ'ñĭhl a'qa tûkaiyi-
to it he went (disembarking). Then stone [put on] axe with he cut

dĭnĭhlkhâ'iq, trûn'nĭ'. Ăqăqû'hltdĭk trûn'nĭ', nĭhlt'ri'yätûtl-
it, they say. Then, they say, he started to split

tû'cr, trûn'nĭ'. Yitho'ĭtsû trûn'nĭ' nĭhltri'yidû'xûhltûcr.
it, they say. And they say he split it in two.

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Áqăqû'hltdík yä'hltsún i tci'û níhltrăo'ndítltû'cr. Áqá-
Then the other side it again he began to split. Then
qû'hltdík ntí'tliyí'q; áqăqû'hltdík yû'kai vwû kha'dðû tsû
he began to rest; then that its root toward
ge'näçton. Áqăqû'hltdík trûn'ní', giye'ma tekû' vo'xwû
he looked. So then, they say, masks two on it
dello', trûn'ní', giye'ma tlé'akû yurz tekû', trûn'ní'. Deí-
were hanging, they say, masks wretched little two, they say. He
5 ne'ûðěn, trûn'ní', yû'kûn kwûttó'xóðí'llén, "Tdo'i hûq
thought, they say, that young man, "Over there
va'qa-nta'dzû-dûqaita' i?" íne'ûðěn, trûn'ní'. Yitho'ítsû
what about it?"[1] he thinks, they say. And,
trûn'ní', yó'xŏnneyo'. Go'ût yó'xonnó'xóho'íhl qóyí'hl, tdí
they say, he went to (them). This he came to just as, his
ló" a'qa yitítltcí't. Óqóqóyí'hl, trûn'ní', yû'kai gyûkha'dðû
hand with he was about to take. And then, they say, that root
tcrídzr vwŭ'nûqaiðûnû'q, trûn'ní'.
wood vanished [was lost], they say.
10 Ăqăqû'hltdík[2] ñítdû'kû hŏk'û't vwû gelle'ñ k'û díddíyo'k,
Then up he wants his strong desire as if operated,
trûn'ní'. Ñítdû'kû yû'qai tdŏ'kŏtaðiyo', trûn'ní'. Te'gě
they say. Up there he went up, they say. Here
xăho'íhl qóyí'hl, treða' doiyû'qai tûñ qedlä'n, trûn'ní'.
he goes as, lo, down (at his feet) path there is, they say.
Te'gě yû'qai tûñ taðiyo', trûn'ní'. Ăqăqû'hltdík nínnó'kó
Here that path he went, they say. Then back (from the river)
yûq qwûtlya'kû qóyu'rz qo'nûqûxaió", trûn'ní'. Yit qwû'tsû
house wretched little stood, they say. It toward
15 xăho'íhl, trûn'ní'. Qwûtdo'i níneyo', trûn'ní'. Treða,
he went, they say. Door he went (to), they say. Lo,
trûn'ní', yit yû'qai giye'ma qwûtdo'i níhlŏxŏk'o'dzû qo'-
they say, there those masks door each side of were
xwûdella', trûn'ní', qwûtda'iûi ñítçí'ñû gyûkha'dðû óxwû'n'
hanging, they say, the same down below root upon [at]

[1] That is, how did those things come to be there?
[2] See p. 67.

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qo'xwûdûxaillŏ''ó, qwûtda'iûi ñĭtçĭ'ñû giye'ma yi'nûxûhlan
were hanging, the same down below masks he saw
i', i; trûn'nĭ', yit qwûtdo'i i, trûn'nĭ', nĭhlŏk'o'ĭdzû yit
them, they say, there door they, they say, each side of there
those;
qo'xwûdello', trûn'nĭ'. Qwûtda'iûi ñĭtçĭ'ñû yi'nûxûhla'n,
they hung, they say. The same down below he saw,
trûn'nĭ', tređa', trûn'nĭ', i. Ăqăqû'hltdĭk, "Dĭ'ñĭta qwû't-
they say, lo, they say, it (is). Then, "Suppose I go
5 dĭđĭso'i," ĭne'ûđĕn, trûn'nĭ'. Yitho'ĭtsû, trûn'nĭ', qwûtdû-
in," he thought, they say. And, they say, he was
tađiyo'. Qwû'tdĭneyo', yû'qû tlĕ'akû trŏqaidtû'qtsûn ĭnnĭ''
going in. He went in, house wretched bad notwithstanding
getdi'. Qŏyĭ'hl doña'n ge'näçto'ñ, trûn'nĭ'. Tređa' trûn'nĭ',
very. At once across (the room) he looked, they say. Lo, they say,
vwĭ'tsû gĭ'trûnäçtcĭ't. Doña'n tcĭ ge'näçto'ñ, trûn'nĭ'.
at him some one was scowling. Across again he looked (in another direction), they say.
Tređa' trûn'nĭ' vwĭ'tsû ga'rzrĭhlxwû'n', trûn'nĭ'. Tređa'
There, they say, at him some one growled, they say. Lo,
10 trûn'nĭ', nŏ'kŏhlta'hln tlĕ'akû no'ûtĕn, trûn'nĭ', kgha'iñ'yĕ';
they say, women wretched two, they say, withered;
hlĭ'ĭkaç k'ghwŏsr yĭä'n', trûn'nĭ', ûqû'tltlĕ'n. Qa'vwû kŭcr
dog-skin filthy altogether, they say, they wore. Their mittens
yĭhl qa'vwû katre'gû yĭhl qa'vwû tda'gû yĭhl yelä'n i
also their moccasins also their parkas also are it
hlĭĭka'ç, trûn'nĭ'. Ťdŏxwo'n qa'vwûxû-dĕnne'gûtzûn', trûn'nĭ'.
dog-skin, they say. Fur they wore not, they say.
Gan tcĭ xŏwûllŏ'' yit yûq. Yûqhŏ'dzû trûn'nĭ', hlats zro'
Something else there was not (or that) there house. All they say, dirt only
15 vwûqa'idlän, trûn'nĭ'. Ye'gĕ ĭ'nnĭ' dĕ'nna-de'loi ûkhwû'l,
there was, they say. There even clothing none,
trûn'nĭ'. Yitho'ĭtsû trûn'nĭ', nĭnnû'qai nĭneyo', trûn'nĭ'.
they say. And, they say, back of the room he went, they say.
Yûqûtäçdŏ'', trûn'nĭ'. Tço yĭhl a'ĭtdû. "Nda' qwûtlya'k
He sat down, they say. Bowls also none. "How wretched

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go'ût qwûtdĭnísso'," íne'ûðén, trûn'nĭ'. Áqăqû'hltdík trûn'nĭ',
this I have entered!" he thought, they say. Then, they say,
eño'sn-ñítçé't, trûn'nĭ', ûqo'ítsû tdûqû'n'nĭ. "Ñoxwû'n' hûq
across in the corner they say, from they spoke to "Yonder
toward the door, him.
gan díhla'n áhn?" qá'yíhlnĭ, trûn'nĭ'. "Dé'nna qo'yo k'û a't
what is he doing he?" they said, they say. "Our wisdom be- it
cause of was
dé'nna tsû tayo'," qá'yíhlnĭ, trûn'nĭ'. "Ágûde' dé'nna ó'xó
us to you they said, they say. "Now, then, us beside
came,"
5 çantĭðedo'íltzûn'," qá'yíhlnĭ. Yitho'ítsû trûn'nĭ', yädzûgû'-
you shall not go out from," they said. And, they say,
qûtítltcí'ç. Áqăqû'hltdík, trûn'nĭ', nó'qódíhlkhwó'n, trûn'nĭ'.
they took off Then, they say, (one) made the fire, they say.
the curtain.
Tsan ăqăqû'hltdík, hlats e'çok k'ûç tça'ûxû nûqûneó'n,
So then, earth (clay) bowl piece of fire at they put,
qóyĭ'hl qa'i-yi-yĭ't-e'çok-gyûxailó'', trûn'nĭ'. Áqăqû'hltdík
and they-it-in-pot-put, they say. Then
qó'qŏdû'xûhlkwûn qoítlo'xó qwû'tdoñgû'qûnĭhltcíç. Yitho'-
they had made a fire after they put on the curtain. And
10 ítsû gyû'qótaðo'n, trûn'nĭ'. Té'kítçok k'ûdzû, trûn'nĭ',
they began to eat, they say. Wooden spoon on, they say,
qa'iyitlo'gûdûxaitrĭ't. Qa'iyitsûyä'títltsí'tl, trûn'nĭ'. "I i
they gave him food. They threw it at him, they say. "That it
gĭ'lû ñûho'n," qa'iyíhlnĭ, trûn'nĭ'. "Ño, tĭðasse'ltzûn',"
come now eat!" they said, they say. "Why, I shall not eat,"
yĭ'hlnĭ, trûn'nĭ'. "Gĭ'lû yû'qhón wûk'û'dzû-trûxoqtltû'qdû
he said, they say. "Come now, you what is worse than you are
óqho'n i," qwó'hlnĭ, trûn'nĭ'. Qóyĭ'hl, trûn'nĭ', de'hlnĭ,
eat ye it!" he said to them, they say. Also, they say, said (one),
15 trûn'nĭ', "To'ûnna'ûq gan-nnaxû ðeho'n?" yĭ'hlnĭ, trûn'nĭ'.
they say, "Then what else (what kind of food) do you eat?" said (one) to him, they say.
"Ño, o'ítsû-dĭtrû'xaihltû'xû khat sĭ ño'n sĭ nĭhlyä'ltzû," [1]
"Why, such bad (stuff) as that my mother me did not bring me up (upon),"
yĭ'hlnĭ. Gĭtcählt'ó'' vwa'rdzr gŏxo'xwû vwa'rdzr yĭhl
he said. Salmon-tails cooked pectorals cooked also

[1] See p. 68.

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yûqhŏ'dzû ghwósr yiä'n' hlats yĭä'n' tsûqŏyĭ'hl, trûn'nĭ'.
all dirt wholly earth wholly also, they say.
"Ënna'xû te'gĕ sĭto'ûkhwû'l," ĭne'ûðĕn, trûn'nĭ'. Yûqhŏ'tsû
"Just as well here I should die," he thought, they say. Just as
qŏzro' tdû'qûtûxainnĭ'tsûn yû'qăĭ täçdo', trûn'nĭ'.
only they said to him there he remained, they say.
Ŏqŏqŏyĭ'hl, trûn'nĭ', yû'kûn nŏkŏhlta'hln qo'xûqwûtdĭn-
And, they say, those women to whom he had
5 neyo'nĕn qainäçta'n, trûn'nĭ'. Qaihle'dzû nûqo'ûtĭ'tltăn,
come made ready for bed, they say. Well made ready,
trûn'nĭ', ŏqŏqŏyĭ'hl trûn'nĭ', eño'dzû yûq hŏk'o'dzû yit
they say; and, they say, over room across there
ðĕtdo'nĕn tdĭ ta'l ăhltcĭ'nûxûhlne'k trûn'nĭ'. Yitho'ĭtsû
who staid her bed she picked up, they say. And,
trûn'nĭ', tdŏxŏko'dzû ðĕtdo'nĕn yŏ'xonnĭnneyo', trûn'nĭ'.
they say, opposite her who stays to her she went, they say.
Yo'xoĭnnŏ'qsn neyo', trûn'nĭ'. "Gĭ'lû go'ût dĕ'nna ŏ'xwŏ
By her she went, they say. "Come! here us beside
10 nneho'ĭq," qa'yĭhlnĭ', trûn'nĭ'. "Ño, dählĭnnĭ" yû'qhŏ
come thou!" they said, they say. "Why, nevertheless you
ŏxwû" ntĭ'ðäso'ĭltzûn'," yĭ'hlnĭ, trûn'nĭ'. Ŏqŏqŏyĭ'hl, trûn'nĭ',
to I will not go," he said, they say. So then, they say,
qwŏ'hnqŏyĭhl qa'i-yo'xwŏn-i'lŭkgŏk, trûn'nĭ'. Qa'iyĭthlyĭ'hl,
suddenly they-to him-ran, they say. They caught him,
trûn'nĭ', qûtdi yûq nûqa'iyinĭhlûxû'hl, trûn'nĭ'. Qa'i-yi-
they say, their place they threw him down, they say. They-him-
tĭtlk'gĭ'ñûs, trûn'nĭ'. Taðûjre'hl, trûn'nĭ' yû'kûn kwûttŏ'-
tickled, they say. He began to scream, they say, the young
15 xŏðĭ'llĕn. Qwûtdĭgă'hl, trûn'nĭ', vwû khâ'gŏ qûhltze'k,
man. At length, they say, his surface (of body) painful,
trûn'nĭ'. Ăqăqû'hltdĭk qa'vwû lŏk'a'iñ tsûn vwû khâ'gŏ
they say. So their claws by means of his body
qûhltze'k, trûn'nĭ'. Wŭhläntltdya'k, trûn'nĭ'. Te'gĕ wŭhl-
painful, they say. He went to sleep, they say. Here he
ähltû'ñ, trûn'nĭ'. Ŏqŏqŏyĭ'hl t'ränn'dûðût, trûn'nĭ'. Ndado'ñ
slept, they say. And so he awoke, they say. How long since

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hlŏ' qaillûû'ntsûn? Tređa', trûn'nĭ', yû'kûn qavwûkhwû'l,
indeed light? Lo, they say, they are gone,
trûn'nĭ'. Yitho'ĭtsû, trûn'nĭ', tû'kûnĭçdo'ñ. Yitho'ĭtsû trûn'nĭ',
they say. And, they say, he got up. And they say,
tçûta'điyo'. Tçûta'điyo' ĭnnĭ'', qû'nûçûne'k, trûn'nĭ'. Ñŏo'
he (would have) gone out. He (would have) gone out, although he could not, they say. Yonder
qwûtdo'i qwûtdûxaihltsĕ'n, trûn'nĭ'. T'räl ă'hn dûxăhl-
door closed, they say. Then he with all
5 tlĭ'tçtsûn nŏ'ot ûn-qû'xûhlnĭ'q ĭnnĭ'', qûnûçûne'k, trûn'nĭ'.
his might outwardly pushed although, he could not, they say.
Ñĭtdŏ'kŏ qŏyĭ'hl qwûtdû'qaihltrĭtcr; qwûtdĭgä'hl, trûn'nĭ',
Up above also (curtain) fastened tight; at length, they say,
yit täçdo', trûn'nĭ'. Tdŏ'xŏnĕ'ûxû qwû'tsûn ge'näçtan,
there he sits, they say. Behind him toward he looked,
trûn'nĭ'. Tređa', trûn'nĭ', nĭnnĕ'ûxû qŏyĭ't sûxûhldoĭhltlĭ'tç,
they say. Lo, they say, back in there dark,
trûn'nĭ'. Yûqăĭ qaihle'dzû qŏnĭhla'n, dĕ'nna tçŭ'n qwûta'-
they say. There well he looks, men's bones how
10 tcĭ lo'ñ, trûn'nĭ'. Yitho'ĭtsû trûn'nĭ', qo'yoûdĭhla'n, trûn'nĭ'.
many, they say. And, they say, he considers, they say.
"Qwûtda'iûi sĭ ñon ta'dzu qoxwû'n' tdĭ'-sĭ-tûxainnĭ',
"How truly my mother thus about to me told,
ĕnna'xû-tcĭ dŏ'xwûstă'n," ĭne'ûđĕn, trûn'nĭ'. "Sĭ ûxûlle'tcĭ
it makes no difference what becomes of me," he thought, they say. "I just
hŏk'û't qûnna' dĭstçe'ltzûn'," ĭne'ûđĕn, trûn'nĭ. Yû'qăĭ
wanted (to do as I pleased), advice I did not listen to," he thought, they say. There
täçdo', trûn'nĭ'. Sû'qûhltdûtĭ'đûo'n hûk'û', trûn'nĭ'. Qŏyĭ'hl
he sat, they say. It became dusk as if, they say. Just then
15 ñûû'n qwû'tsûn qŏtcĭ'l gyû'qûtĭçûkâi'q hŏk'û', trûn'nĭ'.
yonder (outside) from the butt some one let fall heavily as if, they say.
Ñan' đĭhldĭ'hl hŏk'û', trûn'nĭ'. Ŏqŏqŏyĭ'hl trûn'nĭ', ñŏo'
Earth shook as if, they say. And, they say, yonder
qwûtdo'i yä'dzûgatĭtltsĭ'tl, trûn'nĭ'. Ahloûna'tcĭ, gyûkha'đû
the door opened, they say. Well, well! root
tcoq qwûtdĭ'nqwûtdĭhltsĭ'hl, trûn'nĭ'. Qwûtdĭnûqaito'ts,
big they had closed it with, they say. They (two) came in,

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trûn'nĭ'. Tređa', trûn'nĭ', nĭhlû'n dnä'llai tcal qoĭhltä'hl,
they say. Lo, they say, the two dog-salmon tails were carrying,
trûn'nĭ'. Yitho'ĭtsû trûn'nĭ', nŏ'qŏqŏdĭhlkhwo'n. Yitho'ĭtsû
they say. And, they say, they made a fire. And,
trûn'nĭ', dnä'llai tcal qaiyitäçtla'rtsr, trûn'nĭ'. Ăqăqû'hltdĭk
they say, dog-salmon tails they boiled, they say. Then
tcĭ tĕ'kĭtçok yû'kai ûk'û'dzû tcĭ qa'iyitsû-ga'tĭtltsĭ'tl, trûn'nĭ'.
also ladle that (food) upon also they threw it at him, they say.
5 "O'ĭtsû dûtrû'xaihltû'xû đĭsso'ntsû hĕ, a't dĭsoqhla'n?"
"Such bad stuff do I eat ? that so you treat me?"
ûqwŏ'hlnĭ, trûn'nĭ'. "Do'ûn-ha'ûq gan nne'gû đeho'n?"
he said to them, they say. "Is there, then, something nice you will eat?"
qă'yĭhlnĭ, trûn'nĭ'.[1] Yehe'ltzûn, trûn'nĭ', tcĭ. Ăqăqû'hltdĭk
they said, they say. He did not eat, they say, also. Then
yû'qăĭ tăçdo', trûn'nĭ'. "Gan ûqû'dlĭñû'çtsûn viyä'n' toû-
there he staid, they say. "How long a time without will (food)
do'lĕn ño dĭtnni'ĕn?" qă'yĭhlnĭ, trûn'nĭ'. "Do'ûn-ha'ûq
he go thus who speaks?" they said, they say. "Is it that
10 dĭstsa'n yŏ'qhŏ tdĭsnĭ'tsûn hĕ, at sĭ tlo'gûdoqtrĭ'k?" qwŏ'hlnĭ',
I am hungry you I said to then, that me you gave food?" he said to them,
trûn'nĭ'.
they say.
Ăqăqû'hltdĭk tcĭ qenäçtrĭ't, trûn'nĭ'. Yitho'ĭtsû trûn'nĭ',
Then also they got ready to go to bed, they say. And, they say,
ĕyû'kût kaito'ñ hûk'û' dûqaiyielo'k tcĭ; qû'tdĭ yûq nûqa'i-
that which yesterday like they did again; their place they
yilûxû'hl, trûn'nĭ'. Tcĭn qa'iyĭtĭtlgĭ'ñûs. Qwûtdĭgä'hl trûn'nĭ',
threw him, they say. Again they tickled him. At last, they say,
15 vwû khâ'gŏ trûn'nĭ', dĭhl qaiçtlät, trûn'nĭ'. Ŏqŏqŏyĭ'hl
his skin, they say, blood(y) became, they say. And,
trûn'nĭ', trĭnŏ'xŏdûđĭ'hl, trûn'nĭ'. Ĭnnĭ' nta'dzûqa'qa tçûto-
they say, he woke up, they say. But in no way (can) he
ho'ĭhl, trûn'nĭ'. Tcĭ ñûo'û qŏyĭ'hl ñĭtdû'kû qóyĭ'hl qwû't-
get out, they say. Again at the door and above (at the smoke-hole) also it is
dĭnûqaitltsĕ'ntdû. Te'gĕ dra'n, trûn'nĭ', yit-đĕtdo', trûn'nĭ'.
closed already. Here the day, they say, he spends, they say.

[1] See p. 69.

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Ăqăqŭ'ḥltdĭk to'qtû dran trûn'nĭ' gûço'n qoño', tĕ yĭhl
So then three days, they say, he fasts while, water also
ûçûnĭ'n qoño', yit-ðĕtdo', trûn'nĭ'. Te'gĕ dran trûn'nĭ' yit-
drinks not while, he remains, they say. Here the day they say he
ðĕtdo', trûn'nĭ'. Ŏqŏqŏyĭ'hl trûn'nĭ', ntdo'qsn qwûtdĭtltdĭñ,
remains, they say. And then, they say, overhead a jarring sound,
trûn'nĭ'. Ŏqŏqŏyĭ'hl trûn'nĭ', ñĭtdû'kû qwûtdineo'n kûç
they say. And then they say, above covering aside
5 qa'tĭtlkût gyûkha'dðû qwûtdĭneo'n, trûn'nĭ'. Ŏqŏqŏyĭ'hl
slid the root covering, they say. And then,
trûn'nĭ', ntdû'kû qa'iyi'tçĕ-trŏqaitçĭ'q, trûn'nĭ'. Ŏqŏqŏyĭ'hl
they say, above some one-head-stuck down, they say. And then,
trûn'nĭ', treða' trûn'nĭ', nŏ'kâihlon nne'gû, trûn'nĭ', nŏ'kâi-
they say, lo, they say, woman beautiful, they say, woman
hlon qwûta'tcĭ ñĭzrĭ'n gĭtsû'qûye'yäçdû''û yit. Ŏqŏqŏyĭ'hl
how very fine marten-skin parka in. And then
trûn'nĭ', dĭ'tnnĭ, trûn'nĭ', "Ñi ye'tsr ñoxwû'n' hĕ tçe?"
they say, said she, they say, "Thy breath in thee (is it) still?"
10 yĭ'hlnĭ, trûn'nĭ'. "Ho," yĭ'hlnĭ, trûn'nĭ'. "Yû'kût tcĭ
she said, they say. "Yes," said he, they say. "All over
kwûtdo'ñ qwûta' ĭnĭ'sûðĕn," yĭ'hlnĭ trûn'nĭ'. "Qa'vwûgû
already perhaps I thought," she said, they say. "Their
va'vû qwûta'l xû'ñûho'n," yĭ'hlnĭ, trûn'nĭ'. "Viyä'n',"
food maybe you ate," she said, they say. "No,"
yĭ'hlnĭ trûn'nĭ'. "Ăgûde' qa'vwû va'vû xû'ñûho'ntû, nĭñ-
he said, they say. "Verily, their food if you had eaten, on
khâ'gó nûqa'iyineðellûe'ltzûn'," yĭ'hlnĭ trûn'nĭ'. "Ăgûde'
the earth you would not have been seen again," she said, they say. "It was
15 ñŏ'xŏqaitsŭ'ntû qoxo'ĭdû te'gĕ qoñŭ'ç ñi yetsr qû'qaiûxûhl-
they did not wish to give you up because that so long your breath (life) they preserved,"
ă'n'," yĭ'hlnĭ trûn'nĭ'. "Ăgûde' ñi yetsr qoqaitsŭ'ntsûn
she said, they say. "It was your life they did not wish to give up
qoxo'ĭdû tĕnnĭ'qtû ñûqû'nĭtlo'ĭhl," yĭ'hlnĭ trûn'nĭ'. "Ăgûde't
because that four (days) they slept you," she said, they say. "It is
ñi ye'tsr qo'ĭstsŭ'n qoxo'ĭdû goûta'dzû ñĭtĭsnĭ'," yĭ'hlnĭ.
your life I do not wish to give up because that thus I said to you," she said.

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Ŏqŏqŏyĭ'hl tĕ'ĭtçok k'gĭ'dzû yurz yĭt tĕ yĭhl yi'tsû qaiyi-
And then bowl small very in water with to him she
do'ûdlne'k, trûn'nĭ'. "Gon gĭ'lû ñĭtdĭnnĭ'hn," yĭ'hlnĭ trûn'nĭ'.
reached down, they say. "This come, drink!" she said, they say.
Ăqăqû'hltdĭk yi'tsû qonyû'xaiton, trûn'nĭ'. Ne'dlañ to'dðû
Then to herself she drew it up, they say. Meat slice
yurz, gŏk'ŏ'q yurz yĭhl yi'tsû qaiyido'ûdlnek, trûn'nĭ'.
little, fat little also to him she reached down, they say.
5 "Gon gĭ'lû a'qa ñĭt dro'gŏ nĭnene'q," yĭ'hlnĭ trûn'nĭ'.
"This come with thy breast refresh!" she said, they say.
Gĭlû''û nû'qûdûdä'tltû', "Qa'ñûñŏ'' hû'k'û-hlo'-tcĭn, ñû-
Now, then, when they come back, "'Thou hast been speaking as if truly,' thee-
qûn'ne'tû'," yĭ'hlnĭ, trûn'nĭ', "tci'û, 'tlen gan ûnählta'dû
if they say to," she said, they say, "well, then, 'rats how many
go yûq ðĭsdo'dû' tdûxainnĭ'," yĭ'hlnĭ trûn'nĭ'. "Gĭ'lû goû-
this house where I stay,' tell them," she said, they say. "Now thus
ta'dzû tcĭ tdûqa'vwûtûxainnĭ'," yĭ'hlnĭ. "'Tĭ'gûtrûxa'n'nŏ'[1]
also say to them," she said. "'Tĭ'gûtrûxa'n'no'
10 sĭtda'rdzr sŏ'xŏllŭk yĭhl qwŏtdŏ''ŏ k'wo'nhlĭ'trählta'iqtoq
my younger sister dear with around the edge when we went together
do'ûnðûo'n tle'dû trĭhltĭ'k,' qa'vwûtûxainnĭ'," yĭ'hlnĭ trûn'nĭ'.
dewberries soft we sucked,' tell them," she said, they say.
"Ăqăqû'hltdĭk qo'xwûn' qûçĭnnĭ'," yĭ'hlnĭ trûn'nĭ. "Ño
"Now time for them to come," she said, they say. "Well,
ntäsdo'ĭhl," yĭ'hlnĭ trûn'nĭ. Ăqăqû'hltdĭk yû'kai gyûkha'dðû
I will go," she said, they say. Then that root
tcoq qwûtdo'ĭnyidĭ'nĭhltsĭtl, trûn'nĭ'. Ăqăqû'hltdĭk yit
big she threw down to close the hole, they say. And then there
15 vwûkhwû'l gĭtsantlûxû'hltsûn.
she was not, turning around.

Yit[2] täçdo', trûn'nĭ'. Ŏqŏqŏyĭ'hl trûn'nĭ', ñan' ðĭhltdĭ'hl
There he remained, they say. And then, they say, the ground shook
hŏk'û', trûn'nĭ'. Ŏqŏqŏyĭ'hl qwûtdo'nûqaito'ts, trûn'nĭ'.
like, they say. And then the two came in, they say.
Treða', trûn'nĭ', nĭhlû'n dnälla'i tcal ûqo'ĭhltä'hl, trûn'nĭ'.
Lo, they say, each salmon-tails carries, they say.

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[1] The name of a mysterious pond. [2] See p. 70.

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Ăqăqû'hltdĭk trûn'nĭ', tdû-qa'hlnĭ, trûn'nĭ', "Ni yĭ'hl llo'-tcĭ
Then, they say, to him they said, they say, "Thee with verily
trûqû'xaiñŏ'' hûk'û'," qă'yĭhlnĭ trûn'nĭ'. "Hĕ? nta'dzqo'xwû
some one spoke as if," they said, they say. "What? why
with you
qwûtäsä'hltsû at dûto'qnnĭ?" qwŏ'hlnĭ'tsû, "sĕ yĭä'n' ðĭsdo'-
should I be that you say to me?" saying to them, "I only being
speaking so
ĭdû, gan a' vŏ'xŏ qûtäsä'hl?" nnĭ', trûn'nĭ'. "Hlo'-tcĭ
here, what then about should I speak?" he said, they say. "Truth
5 ĭnnĭ'' qa'ñûñŏ'' hŏk'û-hlo'tcĭn," qă'hlnĭ, trûn'nĭ'. "Tcĭ
never- you spoke as if verily," they said, they say. "'Well,
theless
tro'xoĭndoqtû'qdûn tdĭ'sĭðoqhlðû'k tdûxûsnĭ', trŏqozro' xûl-
you good-for-nothings, let me alone!' I said only
le'tcĭn," nnĭ'. "A," qa'hlnĭ trûn'nĭ'. Yitho'ĭtsû trûn'nĭ',
then," he said. "Ah!" they said, they say. And, they say,
yädzûgû'qûdĭtltcĭç, trûn'nĭ'. Ăqăqû'hltdĭk nŏ'qŏqŏdĭhl-
they removed the curtain, they say. Then they made a fire,
khwŏ'n, trûn'nĭ'. Yitho'ĭtsû trûn'nĭ' tcĭ, hlats-e'çok tça'ûxû
they say. And they say, also, earthen pot coals
10 nĭnûqû'neon. Ăqăqû'hltdĭk trûn'nĭ', qwû'tdoñgû'qûnĭhltcĭ'ç,
they placed against. Then, they say, they covered up the smoke-hole,
trûn'nĭ'. Yitqwû'tsûn', trûn'nĭ', gŏqŏtaðo'n, trûn'nĭ'. Yû'kai
they say. Next, they say, they began to eat, they say. That
tĕ'kĭtçok k'û'dzû tcĭ qai-yi'tsû-gatĭtltsitl. "Tĭðäse'ltzûn',"
ladle upon also they threw at him. "I will not eat,"
qwŏ'hlnĭ, trûn'nĭ'. Ŏqŏqŏyĭ'hl trûn'nĭ', dĭ'tnnĭ' ăhn kwût-
he said to them, they say. And then, they say, said he the
tŏ'xŏðĭ'llĕn, "Tĭ'gĭtrûxăn'nŏ'' qwûtdŏ''ŏ gĭtde't sĭt da'rdzr
young man, "Tĭ'gĭtrûxan'nŏ'' edge often my little sister
15 sŏ'xŏlûk yĭhl kwonhlĭ'trählta'iqtoq, donðû'on tle'dû trĭhltĭ'k,"
dear with when we went together, dewberries soft we sucked,"
nnĭ, trûn'nĭ'. "Tcĭ-ndaqo'ĭtsû yi'nûqo'ni, ño'û de'hlne'i,"
he said, they say. "From where does he know, that you said it,"
which
qă'hlnĭ, trûn'nĭ'.
they said, they say.

Qa'vwiye'qodoĭdlnĭñ trûn'nĭ' yû'kûnn nŏkŏhlta'hlnû.
They were angry, they say, those women.

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Qûnäçtrĭ't, trûn'nĭ'. Äqäqû'hltdĭk yû'kûn kwûttŏ'xŏðĭ'llĕn
They got ready for bed, they say. And then that young man

ûmmĭkĭ' qa'iyiðĭtlûxä'n, trûn'nĭ'. Vwû khâ'gŏ dĭhl yĭä'n'
almost they killed, they say. His skin (surface) blood all

tsûqŏyĭ'hl, trûn'nĭ'. Äqäqû'hltdĭk wŭhläntltdya'k trûn'nĭ'
also, they say. Then went to sleep, they say,

kwûttŏ'xŏðĭ'llĕn. Te'gĕ wŭhlĭähltû'ñ, qŏyĭ'hl treða' t'rä'n-
the young man. So he slept, and, lo, he

5 dûðût, treða' qa'vwûkwû'l, trûn'nĭ'. Yûqho'tsû trûn'nĭ',
awoke, lo, they were gone, they say. All, they say,

tçŭn noûtûðûxûhl, trûn'nĭ'. Tû'kûtdûnĭhlnĭ'k ĭnnĭ'' vŏ'xŏtĭ-
bones he had become, they say. He arose to his feet, but no

qûkhwû'l, trûn'nĭ'. Te'gĕ dran täçdo', trûn'nĭ'. Ŏqŏqŏyĭ'hl,
strength, they say. There all day he remained, they say. And,

trûn'nĭ', ñĭtŏ'qsn qo'ĭtsûn dĭtltdĭ'ñ, trûn'nĭ'. Ŏqŏqŏyĭ'hl,
they say, overhead from a jarring sound, they say. And,

trûn'nĭ', ñĭtdŏ'kŏ qwûtdĭtnneo'n tcoq, qa'i-yi-tçĕ'-trûxaitçĭ'q,
they say, above (at) the covering great, down-her-head-(some one) stuck,

10 treða' trûn'nĭ', yû'kûn kaito'ñ ähn, trûn'nĭ', nŏ'kâihlon
lo, they say, that yesterday one, they say, woman

dehlnĭ', trûn'nĭ', "Tçé hĕ' ñĭ yetsr ñoxwû'n'?" yĭ'hlnĭ
she says, they say, "Still (interrog.) your breath in you?" she says,

trûn'nĭ'. "Ho," yĭ'hlnĭ. "Gĭlû'," yĭ'hlnĭ, "i donðûo'n
they say. "Yes," said he. "Come!" she said, "the dewberries

ñoxwû'n' nû'qûdûqwŏ'ntû, i ûqûqû'hltdĭk xaihŏ'n'," yĭ'hlnĭ
to thee when they bring back, them then eat thou!" she said,

trûn'nĭ'. "I xû'ñûhŏ'n qoĭtlo'xûtû, tci'û tadz dûte'nĭ,"
they say. "Them you have eaten after, also thus say,"

15 yĭ'hlnĭ trûn'nĭ. "'Tĭ'gĭtrûxä'n'nŏ'' qŏgûga'gû i go ĭsso'ntû,
she said, they say. "'Tĭ'gĭtrûxä'n'nŏ'' its berries that this I am eating,

dĭ'ñĭta wĭ'ntû qähltsŭ'ntû tcĭ,' qa'vwûtû'xainnĭ'," yĭ'hlnĭ.
please to-morrow evening also,' tell them," she said.

"Ägûde' t're'dû ñan tçûtda'n qŏ'qŏtĭhlðĭhl, wĭntû'' qähl-
"Thus barely on earth one night long will they spare you, next day at

tsŭ'ntû ñû-qa'itĭðĭhlûxä'hl," yĭ'hlnĭ trûn'nĭ'. Tsa'n yi'tsun
evening thee-they will kill," she said, they say. So then to him

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tĕ'ĭtçok k'gĭ'dzû yĭt tĕ yi'tsû qai-yû'xaiûkhon, yitho'ĭtsû
bowl little in water to him down-she gave, and
ne'dlañ yurz gŏk'ŏ'q yurz tcĭ yi'tsû qai-yido'ĭdlnek.
meat little fat little also to him down-she gave.
"Ăgûde' û'tdĭ dĭta'nahn ann,"[1] yĭ'hlnĭ trûn'nĭ'. "Tci'dlûkai
"Thus always they do they," said she, they say. "Men
qûhljre'q," yĭ'hlnĭ, "qwûttŏ'qŏqoxo'ĭn tsûqŏyä'n'," yĭ'hlnĭ
they catch," she said, "they kill them always," she said,
5 trûn'nĭ'. "Gĭlû'qtoñyĕ' n'oûdû-qŏyĭ'hl qŏqŏnĭhlĭ'hl," yĭ'hlnĭ
they say. "Some of them two (days) they keep them," she said,
trûn'nĭ'. "Ăgûde' gĭtdet ñi yetsr qo'qaitsŭ'ntsû qoxo'ĭdû
they say. "It is very much your life they do not wish to give up, because
a'n at tĕnnĭ'qtû ñû-qa'inĭtlo'ĭhl," yĭ'hlnĭ trûn'nĭ'. Ăqăqû'hlt-
that four (nights) thee-they slept," she said, they say. Then,
dĭk, "Ntäsdo'ĭhl," yĭ'hlnĭ trûn'nĭ'. Yit vwûkhwû'l, trûn'nĭ'.
"I am going," she said, they say. There she was not, they say.
Ăqăqû'hltdĭk trûn'nĭ' täçdo', trûn'nĭ'. Ăqăqû'hltdĭk
Then, they say, he staid, they say. Then,
10 trûn'nĭ', sû'qûhltdûtĭ'ðûo'n, qŏyĭ'hl nûqait'o'ts. Qwûtdĭ'nû-
they say, it grew dark, and just then they came. When they
qaito'tsdûn tĕ'ĭtço ye nĭhlû'n qwûtdo'ĭngyû'xûdokhwo'n.
came in, bowl in each was bringing in.
Ăqăqû'hltdĭk tcĭn nŏ'qŏqŏdĭhlkhwŏn. Ăqăqû'hltdĭk trûn'nĭ',
Then again they made the fire. Then, they say,
qwû'tdongû'qûnĭhltcĭç. Ăqăqû'hltdĭk gyû'qûtĭtlnŏ", trûn'nĭ'.
they put on the curtain. Then they began to eat, they say.
Ăqăqû'hltdĭk a i ga'gû, trûn'nĭ', ăqăqû'hltdĭk qa'iyoxwûn'-
Then that the berries, they say, then to him
15 nĭ'neûkhwŏn i, ăqăqû'hltdĭk yi'tiðûho'n'; qwûtdĭgä'hl yiye'
they took over it, then he ate; at length contents
gû'qûde'hŏn'. Ăqăqû'hltdĭk i tcok qwûtlo'nyû'xaiton,
he had eaten. Then the bowl he gave to them,
trûn'nĭ'. "Go'ûllû", wĭntû" qăhltsŭ'ntû Tĭ'gĭtrûxăn'nŏ"
they say. "Now, then, to-morrow evening Tĭ'gĭtrûxăn'nŏ"
qŏgĭta'xăĭ llĭ'kgo ka'nĭsta'iqdû," nnĭ', trûn'nĭ'. Ŏqŏqŏyĭ'hl
its whitefish I wish before I go to bed," he said, they say. Thereupon,
trûn'nĭ', qavwiye'qodoĭdlnĭ'ñ qûtdû'xaĭnnĭ' trŏqŏzro', trûn'nĭ',
they say, they were angry he told them (that) only because, they say,

[1] See p. 71.

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k'gŏ'qatĭtltdjya'q. Ăqăqû'hltdĭk qûnäçtrĭ't. Ăqăqû'hltdĭk
they jerked their bodies. Then they got ready for bed. Then

yû'kûn ûmmĭkĭ' qa'iyiðĭtlûxa'n, trûn'nĭ'. Te'gĕ wŭhlähltû'ñ
him almost they killed, they say. Here slept,

trûn'nĭ' ăhn kwûttŏ'xŏðĭ'llĕn, trûn'nĭ'. Trănĭ'dûðût, trûn'nĭ'.
they say, he the young man, they say. He awoke, they say.

Treða', trûn'nĭ', qa'vwûkhwû'l. Te'gĕ yit ðĕtdo' dran
Lo, they say, they were gone. Here there he remained the day

5 qóyĭ'hl, trûn'nĭ'. Ñĭtdŏ'qsn qo'ĭtsûn qwŏ'nóqŏdĭtltço'n,
also, they say. Overhead from he heard a noise,

trûn'nĭ'. Treða' a'rznnĭ, yû'kûn nŏ'kâihlon, trûn'nĭ'.
they say. Lo, they say, that woman, they say.

"Ăgûde' qăhltsŭ'ntû qû'hltĭ ñû'-qûtĭðĭhlûxa'l," yĭ'hlnĭ trûn'nĭ'.
"Surely, at evening just thee-they will kill," she said, they say.

"Ñŏ'xwŏ sĭðû'qdiye'gûðû'qtsû qoxo'ĭdû gĭ'tdûñĭtätltä'hl,"
"About thee I being sorry because of I will save thee,"

yĭ'hlnĭ. "Giye'n ŏ'qŏ hĕ tdĭ'ñĭtätlĭ'hltsû at?" yĭ'hlnĭ trûn'nĭ'.
she said. "Another for do I do to you that?" she said, they say.

10 "Sĕûtdŏ'qŏ at tdĭ'ñĭtätlĭ'hl," yĭ'hlnĭ trûn'nĭ'. Ăqăqû'hltdĭk,
"Myself for that I do to you," she said, they say. Then,

"Gĭ'lû ŏ'qŏdĕnni'," yĭ'hlnĭ trûn'nĭ'. Ăqăqû'hltdĭk trûn'nĭ',
"Come, hurry!" she said, they say. Then, they say,

yi'tsû ñĭtdû'kû nda'dlne'k, trûn'nĭ'. Yitho'ĭtsû trûn'nĭ',
to her up he reached, they say. And, they say,

yû'kûn ĭhltcĭ't, trûn'nĭ'. Ăqăqû'hltdĭk trûn'nĭ', qŏyû'xûhl-
she grasped him, they say. Then, they say, she got him

tăn, trûn'nĭ'. Yi ne'rsn qûtliyĭ'hl, trûn'nĭ'. Yiyĭ'hl gĭ'ts-
out, they say. His waist she grasped, they say. With him she

15 antlûxû'hl, trûn'nĭ'. Yit wŭ'hlyäntltdya'k hûk'û' dĭtdiyo'k,
whirled around, they say. Then asleep as if he became,

trûn'nĭ'.
they say.

Te'gĕ vwiyĭ'hl qóqódähltdjo'k, trûn'nĭ'. Te'gĕ vwiyĭ'hl
Here with him there is a noise, they say. Here with him

qóqódähltdjo'k, qŏyĭ'hl ntrû'xûhlkhâ'iq hûk'û', trûn'nĭ'.
there is a noise, and at that he jumps down as if, they say.

Gĭ'tdĭnäçdo'ñdû, treða' qû'gûdeŏ'n', trûn'nĭ'. Niĕ'ûxû
When he could see, lo, the sun was shining, they say. Around

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qönĭhla'ntdû, tređa' ne'dlañ qwûta'tcĭ lo'ñ, trûn'nĭ'. Yû'kûn
when he looked, lo, meat how much, they say. That
nö'kâihlon vö'xö no'ûnĭddiyo', trûn'nĭ'. Tređa' a'rznnĭ,
woman to him came over, they say. Lo, they say,
vwŭ'nûk'û vwû tlo't kai qöllo'ñ, trûn'nĭ', yû'kûn nö'kâihlon
pond its end vil- many, they say, that woman
lages
vwû kai qûnedä'tl. Tređa a'rznnĭ, we'tdoi tcoq yurz yû'kû-
her vil- they came to. Lo, they say, baidara big rather, turned
lage
5 ätdövwĭ't, đĕtdo', trûn'nĭ'. Yitho'ĭtsû trûn'nĭ', yä'ntĭgello',
upside down, there is, they say. And, they say, she undressed
him,
trûn'nĭ'. Äqäqû'hltdĭk trûn'nĭ', to'nyĭhlta'n trûn'nĭ'. Äqä-
they say. Then, they say, she bathed him, they say. Then
qû'hltdĭk giye' dĕ'nnaûde'loi yit-yeçtle'n, trûn'nĭ'.
other clothes she put on him, they say.

Äqäqû'hltdĭk,[1] trûn'nĭ', yû'kûnn ñĭtçĭ'ñûn sû'qûhltdĭtĭ'đûo'n
Now, they say, those[2] down there dusk
qöyĭ'hl trûn'nĭ' nûqaito'ts. Qwûtdĭ'nûqaito'ts trûn'nĭ'.
at, they say, came (home). They went in, they say.
10 Qai-yâ'kâ-qönĭ'hlûa'n, trûnnĭ', ĭnnĭ'' trûn'nĭ', vwûkhwû'l.
They looked for him, they say, but, they say, he was gone.
Qai-yâ'kâ-nû'qûtĭtliyo, trûn'nĭ'. "K'wöçĕ' vö'xöđedo' n'
They began to hunt for him, they say. "Were not you the one to stay
with
ähn?" nĭhlû'kû-dĭtnnĭ', trûn'nĭ'. Tci'û gehlû'kû dĭ'tnnĭ',
him?" they said to each other, they say. Again one said,
"K'wöçĕ' ñŭn vö'xöđedo' n ähn?" yĭ'hlnĭ trûn'nĭ'. Tsrû'q
"Were not you the one to stay with him?" she said, they say. Tears
yĭhl qûta'đûzre'hl, trûn'nĭ'. Yûqho'tsû trûn'nĭ' dĭhl yĭt
with they cried out, they say. All they say blood in
15 nĭ'hlûqohlta'n trûn'nĭ', qwûtdĭgä'hl nĭ'hlyĭ'hl tçûtdö'qöqwût-
both were covered, they say, at length together fighting,
doo'ĭqtsûn, trûn'nĭ', yû'kûn tcedl hûk'û't. Gehlû'kû trûn'nĭ'
they say, that man wanting. One, they say,
ntdö''tsûn dĭtdiyo'k, gehlû'kûn tcĭ nĭnnĕ'ĭtsûn dĭtdiyo'k,
southward went, the other also northward went,
trûn'nĭ', qai-yâ'kâ-ñû'qûtĭtliyo'tsûn. Gehlû'kû ähn nĭ'hl-
they say, hunting for him. Each one agreed,

[1] See p. 72. [2] That is, those two women.

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xwûntdĭ'gûqûdaitŏ'n', trûn'nĭ'. "Ñŭn n' a no'ûdû enehĭ'hl,
they say. "Thou now (?) twice shalt sleep,
sĭtde'tcĭ' no'ûdû," yĭ'hlnĭ trûn'nĭ'. "A'hloûna' vwû k'a'n-
I also twice," she said, they say. "And then him if
trûqelyä'ltû, gehlû'kû dran 'nĭ'hloxwûn-no'ûrzroûtû'sr,"
we find, one day we will come together,"
nĭhlû'kû-dĭ'tnnĭ. Yitho'ĭtsû gehlû'kû ähn gĭtsanðûgû'mĭc,
they said to each other. And one she turned (to go),
5 gehlû'kû tcĭ yûqho'tsû. Yit qavwûkhwû'l, trûn'nĭ'.
other also the same. Then they were gone, they say.
Qwûtdĭgä'hl trûn'nĭ', tĕnnĭ'qtû qûnaðo'ĭhl, nĭ'hlxwûnqûç-
At last, they say, four times they will sleep, they came together
t'o'rz qoño'. Äqäqû'hltdĭk trûn'nĭ', yû'kût nĭhlxwû'ntsû-
before. Then, they say, that (time) when they
toûtû'srdû yit dran trûn'nĭ' nûqûne'ûðût. Nĭhlk'û'ðû tû'kû-
were to come that day, they say, came around. Together they
together,
nûqû'dûðû't, qŏyĭ'hl û'tdûk'û'nûqo'ĭdlnek, trûn'nĭ'. "Vwû-
stood, and found themselves together, they say. "Gone
10 kwû'l ähn," nĭhlû'kûdĭtnnĭ', trûn'nĭ'. Tciû nĭhlyĭ'hl tçû'tan-
he!" they exclaimed, they say. Again together they
qŏqwŏtĭçto'n, trûn'nĭ'; nĭhltçĕ'ûxû t'o't k'wonhlû'kûdûk'a'cr.
began to fight, they say; each other hair by they dragged around.
"Gĭ'lû tcĭ'n vâ'kwân'trûqwûtliyo'gû ähn," nĭhlû'kû-dĭtnnĭ'.
"Come! again we will hunt for him," they said to each other.
Äqäqû'hltdĭk gehlû'kûn, "Ñĭyû'kû dŏqwŏtätlĭ'hl," nnĭ';
Then one, "Down I will go for," said;
"sĭtde'tcĭ ñĭtdû'kûtsû dŏ'qwŏtätlĭ'hl," yĭ'hlnĭ gehlû'kûn.
"I also upward will go for," said the other.
15 Äqäqû'hltdĭk tĕnnĭ'qtû dran tcĭn. "Qŏyĭ'hl ge'hlosna'llŭ
Then four days again. "And when fifth
dran a'hloûna' vwûkhwû'ltû', yit dra'ntû nĭhlä'nträto'ûtû'cr,"
day apparently if he is gone, that day we will meet,"
nĭhlû'kûdĭ'tnnĭ', trûn'nĭ'. Äqäqû'hltdĭk gehlû'kû ña'ntsû
they said to each other, they say. Then one earthward
vwûqa'iðûnû'q. Äqäqû'hltdĭk tcĭ gehlû'kû tcĭ ñĭtdû'kûtsû
was lost (to view). Then also other also upward
vwûqa'iðûnû'q.
was lost (to view).

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Qwûtdĭgä'hl tcĭ tennĭ'qtû qăvwa'ddû qûnaðo'ĭhl, ăqă-
At last also four gone they will sleep, then
qû'hltdĭk yû'kût no'ûrzroûtû'srdû qûtdû'xainnĭ'dû, yit dran
that when we shall come together time they had said, that day,
trûn'nĭ' nûqaito'ts. Ăqăqû'hltdĭk qaiyâ'kâqûnĭ'çûne'k.
they say, they came (home). Now, then, they could not find him.
Ăqăqû'hltdĭk tcĭn, gehlû'kû tcĭ yit qoĭnû'kû taðiyo', trûn'nĭ'.
So then again, one also there back (from) went, they say.
5 Te'gĕ nĭnnû'kû xăho'ĭhl qŏyĭ'hl vwŭ'nûkûttsû neyo', trûn'nĭ'.
Here into the woods she goes when pond to she came, they say.
I yûo't treða, trûn'nĭ', we'tdoi tco'q-yûrz yû'kûătdŏ'vwĭt,
Right there, lo, they say, baidara rather large turned bottom up,
trûn'nĭ'. Tsan, tĕtlŭkgŏ'k, trûn'nĭ', ĕzrĭ'hl, trûn'nĭ', "Nĭhl-
they say. So then she ran, they say, she screamed, they say, "Far off
ðo'ĭdû xûlle' dĭtltçĕ'nn qavâ'kwâ qo-yûq-a'qa-ntrŏ'qŏdĭ'nĭhlt-
not who were them for whom we have been hunting
dya'qn, vâ'kwâ-n'trûqwûtliyo'nn,"[1] yĭ'hlnĭ trûn'nĭ'. Yitho'ĭtsû
very hard, whom we have been hunting for," she said, they say. And,
10 trûn'nĭ', yûq qoĭtsŭ'dzû qûtĭðûo'ĭts. Ăqăqû'hltdĭk yit qû-
they say, house toward they went (dual). Then there they
neo'ĭts, trûn'nĭ'. Ăqăqû'hltdĭk trûn'nĭ', yû'kûn neo'ĭtsn
came, they say. Then, they say, they who came
dĭ'tnnĭ, "Gan dla'i dĕ'nna kaiñ dĕ'nna ŏxwû'n' ñĭhltci'dn?"
said, "What for our husband us from did you take?"
qă'hlnĭ, trûn'nĭ'. Qaiyiyĭ'hl tĭtltçŭ't, trûn'nĭ'. Qaiyiyĭ'hl
they said, they say. With her they began to fight, they say. With her
tĭtltçŭ't qoiyû'kû, trûn'nĭ', nĭhl'tsû-qonĭhltrĭ't. Ŏqŏtenna'xû,
they began to fight after, they say, together she banged them. They themselves,
15 trûn'nĭ', nĭ'hlyĭ'hl tçûtdû'qŏqŏtĭçtŏ'n. Ûtdiyĭ'hlnû'qûdĕnne'k
they say, together began to fight. They came to themselves
hûk'û dû'qûtdiyo'k, trûn'nĭ': treða', trûn'nĭ' ŏ'qŏtenna'xû
as if they did, they say: lo, they say, they themselves
nĭ'hlyĭ'hl tçûtdû'qûqoo'ĭq, qoño yû'kû nĭhlo'kai qo'xwûn'
together were fighting, while the couple at them
nĭ'gûqûtlo'k tsûqona'gû, trûn'nĭ', getdi' tso'nûqûtlûa'n tû-
were laughing instead (of fighting with them), they say, very they were funny

[1] See p. 73.

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qoûû'n, trûn'nĭ'. Qwûtdĭgä'hl, trûn'nĭ', yû'kûn nŏ'kâihlon
because, they say. At last, they say, the woman
yi'yeqodo'ĭdlnĭ'ñ, trûn'nĭ'; yûqho'tsû trûn'nĭ' qwûtdo'qû'x-
became angry, they say; wholly, they say, she killed
eûxon, trûn'nĭ'. Qwŏtçû'qû dûxa'llo' tcĭ, trûn'nĭ'. Ăqă-
them, they say. Into the fire she put them also, they say. So
qû'hltdĭk yit qûtä'çdo, trûn'nĭ', vwû ka'i yĭhl vwû sä'n
there they staid, they say, its winter and its summer
5 yĭhl yit qûtäçdo'.
also there they staid.

Tsan qwûtdĭgä'hl yit nûqaihltsĕ'n, trûnnĭ'.
So at last that is fenced off, they say.

12. The Trĭ'gûdĭhltû'xûn and the Two Bears.

Kai qŏtco'q qŏðûo'n, trûn'nĭ'. Trĭga'rzrĭhltûq, trûn'nĭ'.
Village big there was, they say. Some one who did not want to marry, they say.
Tsan, yitho'ĭtsûn, trûn'nĭ', ga'gû yĭhl qo'ûnqûdûdĭ'hl, de'loi
So, then, and, they say, berries also they used to get, mountain
tcoq k'û'dzû. Tsan, tci'û trûn'nĭ', gûqo'nûqûtĭðûdä'tl,
big upon. So, also they say, they started to get,
10 trûn'nĭ'; yitho'ĭtsûn ĕyû'kûn trĭ'gûdĭhltû'xûn qŏyĭ'hl dûtĭç-
they say; and the trĭ'gûdĭhltû'xûn also went
tä'n' wiye'dû yĭt, trûn'nĭ'. Eña'n nûqûtä'çdäthl. Tsan,
canoe in, they say. Across they went. So,
ga'gû tsû tûñ qo'qûtä'çdätl. Tsan, ĕyû'kûn trĭ'gûdĭhltû'xûn
berries to path they went. Now, that trĭ'gûdĭhltû'xûn
gĭneha'ltzûn, yûqho'tsû wŭhliaqa, trûn'nĭ'. Qwûtdĭgä'hl tdĭ
did not pick very she was sleepy, they say. At length her, berries,
te'ĭtço'gû yû'qăĭ dnello' qoño', trûn'nĭ', detla'ñ xoiyû'q
bowl down she put while, they say, spruce under
15 näçta'n, trûn'nĭ', wŭhlĭe'ntltdya'k. Ŏqŏqŏyĭ'hl, trûn'nĭ',
she lay down, they say, went to sleep. And, they say,
t'räne'dûðût, qa'iyidĭno'ĭhltlĭ'ç, trûn'nĭ', yitho'ĭtsû yi'nĭhla'ntû,
she awoke crowded, they say, and when she looked,
trûn'nĭ', gi'yeûkgha'yûkgû ñĭlä'n. Tsan, tcĭn, wŭhlĭäntltdya'k,
they say, brown bear it is. So, again she went to sleep,

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ăqăqû'hltdĭk tû'kanĭçdo'. Qóyĭ'hl, trûn'nĭ', no'ûtçĕn dĕ'nna
then she got up. And also, they say, two men
tcoq yit yû'qaidĭtltçĕ'. Tdû qă'hlnĭ, trûn'nĭ', "Dĭ'ñĭta ñĭ
big there were there. Her they said, they say, "Let you
trĭtltcĭ't," qă'hlnĭ. Tsan qa'iyĭhltcĭ't, trûn'nĭ'. Yûqho'tsû,
us marry!" they said. So they took her, they say. Always,
trûn'nĭ', etçĭñ dûqwûta'n, hlĕ'ûkû â'kwa. Tsan, yit wĭ'ntû
they say, down at the river they worked, fish to get. So then, that day after
5 tcĭn. Tci etçĭñ do'nqwûtdĭçĭt'ă'n, trûn'nĭ'. Eyû'kûn qa'vwû
also. Again down they did it again, they say. She their
ŭ't tdû qă'hlnĭ, trûn'nĭ', "Dĕ'nna nû'xûhla'nan," qă'hlnĭ,
wife to her they said, they say, "Us do not look at," they said,
trûn'nĭ'. "Ĕ" ĕ," nnĭ', trûn'nĭ'. Tsan, tça'nqûtĭðûdä'tl,
they say. "Yes, yes!" she said, they say. So they went out,
ñŏ'ot qóyĭ'hl qwûtdo'ñgûqûdĭneto'n. Yitho'ĭtsûn te'gĕ-
at the door also they closed it. And soon
hûk'ga'dz qóyĭ'hl, trûn'nĭ', ñĭtçĭ'ñ qo'ĭtsûn tĕ yĭhl nûqo'ĭhlnĭ'q.
also, they say, down from water with splashed.
below
10 Yi'tqoiyû'kû, trûn'nĭ', nĭhlk'a'gĭnĭhlne'k hŏk'gĭ'dzû, trûn'nĭ'.
Upon that, they say, she made an opening a little one, they say.
Ñĭtçĭ'ñ qŏnĭhla'n, trûn'nĭ'. Treða'[1] ñĭtçĕ't taq nûqûditliyo'.
Down she looked, they say. Lo, down bottom they were standing.
Qlĕ'ûkû trûn'nĭ' tû'kû qûdĭhldĭ'hl. Tsan, tûko'nûqûðûdä'tl,
Fish, they say, up (on the bank) they threw. So they came up,
trûn'nĭ'. Ăqăqû'hltdĭk qwûtdoñqûtdûdätl, trûn'nĭ'. "Gĭ'lû,
they say. And then they went into the house, they say. "Now, then,
tçŭnehâ'iq," qă'hlnĭ, trûn'nĭ'. "Yitho'ĭtsû ñĭtcĭ'ñû qŏnĭ'ñĭ-
go out!" they said to her, they say. "And down there look,"
15 hlăn," qă'hlnĭ, trûn'nĭ'. Tsan, tcûneyo', trûn'nĭ'. Ñĭtçĕ'ûxû
they said to her, they say. So then she went out, they say. Around
qonû'xûhla'n, qlĕ'ûkû lo'ñ, treða't, trûn'nĭ'. Tsan, qwût-
she looked, fish many, lo, they say. So then she
donĭ'ddiyo', trûn'nĭ'.
went in, they say.

[1] See p. 74.

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Tsan ăqăqû'hltdĭk, tsan tci gehlû'kû nŏqŏta'ûðût, qŏyĭ'hl
Now, then, now also one year passed, and
qû'hltdĭk vŏ'xŏsrakai qûtäçtlû', trûn'nĭ'. Tsan, qû'hltdĭk,
then with child she became, they say. And then
tdre'dĕ gĭtdû'xaiûðût xûllú'k, trûn'nĭ.
hardly did she bear a poor thing, they say.
child,

Tsan, qai-yŏ'xwó-gĭtro'ûlûă'n. Tsan, vwŭ'nûqăhlyû'kû,
So then they took good care of And in the morning,
(the child).

5 trûn'nĭ', yû'kû vwĭ thŏ'' gehlû'kûn, trûn'nĭ', yĭhltcĭ't yû'kûn
they say, he his father one, they say, took that
trŏqŏne'găn k'gĭ'dzû, trûn'nĭ', yiyĭ'hl tçûta'ðiyo', trûn'nĭ'.
child little, they say, with him he went out, they say.
Tsan, nĭĕ'ûxû yĭhl kâidâ'iq, yiyĭ'hl qŏyĭ'hl tcrûtcr dĭhla'n,
And outside with walked, with him also wood he got,
trûn'nĭ'. Tsan, qăhltsŭ'n nû'qûne'ûðût, trûn'nĭ', ăqăqû'hlt-
they say. And evening it became, they say, and then
dĭk yiyĭ'hl qwûtdo'ĭnĭddiyo', trûn'nĭ'. Yitho'ĭtsûn t'ränyi'-
with him he came in, they say. And he took him
10 nĭhltăn, trûn'nĭ', treða' qŏzrŏ-tltce'n. Tûkaçdo. Tûkaçdo',
out (of his parka hood), they say, lo, changed. He sat up. He sat up,
trûn'nĭ', kgoĭ'tdûkghûsr. Tsan, qû'hltdĭk, e'naðiyo'n qŏ'-
they say, he crept. And then grew larger a
yurz, trûn'nĭ'. Vwŭ'nûqûhlyû'kûtoq trûn'nĭ', ñŏo' qwûtdo'i
little, they say. In the morning, they say, at the door,
trûn'nĭ', vwănne't, trûnnĭ', gyûkha'dðû tcoq dĭðûo'n, trûn'nĭ',
they say, for him, they say, root big he placed, they say,
ăqăqû'hltdĭk i yaqa'nĕû'dûk'wâ'ç, trûn'nĭ', vwŭ'nûqûhlyû'-
and then it he exercised with, they say, in the morning,
15 kûtoq, trûn'nĭ'.
they say.

Tsan, qû'hltdĭk trûn'nĭ', dnählta'dû crĕ nûqota'ðût,
So, then they say, how many I do not know years passed,
trûn'nĭ', qwûtdĭgä'hl trûn'nĭ', tcĭn, tci'û vŏ'xŏsraka'i-nûqûtĭ-
they say, at length they say also, again she conceived,
çĭllû'', trûn'nĭ'. Yitho'ĭtsû ăhn trûn'nĭ', tcĭn, tdre'dĕ gĭt-
they say. And him, they say, also, hardly she

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dû'xaiûðût. Tsan ăhn tci'û tcĭ, qaiyŏ'xŏgĭtrŏ'qŏtĭtlûa'n
gave birth to. And him also, moreover, they cared for
ûxûllŭ'k, trûn'nĭ'. Tsan, qavwĭthŏ'' gehlû'kûn yĭhltce'dû
poor thing, they say. And, their fathers one of them took him,
trûn'nĭ', yiyĭ'hl tçûta'ðiyo'. Tsan, te'gĕ dran qŏyĭ'hl,
they say, with him he went out. And here daytime also,
trûn'nı', qŏyĭ'hl qwûtdonĭddiyo'. T'rănyi'nĭhltăn, trûn'nĭ'.
they say, with he entered. He took him out, they say.
5 Treðă qŏzro'-ûtltce'n, k'go'ĭtdûka'sr, trûn'nĭ', ăqăqû'hltdĭk
Lo, changed, he creeps, they say, and then
tcĭn, ăhn tcĭn ŏ'xŏgĭtrŏ'qŏtĭtlûan, trûn'nĭ'. Tsan, qû'hltdĭk,
also him also they care for, they say. And, then
k'ûnĭtdiyä'hl, trûn'nĭ'.
he grew up, they say.
Tsan áqăqû'hltdĭk, dnählta'dû crĕ nŏqŏda'ûðût, trûn'nĭ',
And then how many I know years passed, they say,
not
qŏyĭ'hl qû'hltdĭk tcĭn, qû'hltdĭk vŏ'xŏsraka'ĭ-nû'qûtĭçĭllû'',
when then again, then she conceived,
10 trûn'nĭ', ăqăqû'hltdĭk ăhn, trûn'nĭ', tcĭn, qû'hltdĭ tdre'dĕ
they say, and then him, they say, also, then barely
tcĭ gĭtdo'ûnqû'tdûðût ûxûlû'k, trûn'nĭ'. Ăqăqû'hltdĭk tcĭn,
also she bore poor thing, they say. Then also,
i yĭ'hltcĭ't, trûn'nĭ', yiyĭ'hl tçûta'ðiyo', trûn'nĭ', qû'hltdĭk
it he took, they say, with him he went out, they say, then
te'gĕ dran, trûn'nĭ', qwûtdonĭ'ddiyo', trûn'nĭ'. Qû'hltdĭk
here, daytime, they say, he came in, they say. And then
trănyi'nĭhltăn, trûn'nĭ'. Treða' tûkaçdo'.
he took him out, they say. Lo, he sits up.
15 Tsan tci'û qû'hltdĭk k'ûnĭtdiyä'hl qŏyu'rz, trûn'nĭ'. Tsan
So also then he grew a little, they say. So
ăqăqû'hltdĭk, dnä'hlta'dû crĕ qûnaðo'ĭhl trûn'nĭ', qŏyĭ'hl
then, how many I know they slept, they say, when
times not
qûhltdĭ'k qa'vwû ŭ, trûn'nĭ', yûkûe'nĭtlûŏ'', trûn'nĭ'.
then their wife, they say, sat with bowed head, they say.
"Geho'n," qă'hlnĭ, ĭnnĭ'' viyä'n', trûn'nĭ'. Tsan ăqăqû'hlt-
"Eat thou!" they said, but no, they say. So then
dĭk, yû'kûn gehlû'kûn yŏ'xwŏn nĭnneyo', trûn'nĭ'. De'hlnĭ,
the one to her went, they say. He said,

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trûn'nĭ', "Nta'dzû dĕ'ñĭta?" yĭ'hlnĭ, trûn'nĭ'. Qŏyĭ'hl dĭ'tnnĭ,
they say, "How dost thou?" (what is the matter?) he said, they say. Then she said,
trûn'nĭ', "Go-ûxûlle' sĭ tŭçnûkai qa'vwû ne'ndagûðĭ'q," nnĭ,
they say, "Just my parents them I was thinking about," she said,
trûn'nĭ'. Tsan, ăhnn vwû kăĭñka'i qă'hlnĭ, trûn'nĭ', "Träl
they say. So they her husbands said, they say, "Soon
qa'vwû tsû ä'ntrûdĭdûdĭ'hl," qă'hlnĭ, trûn'nĭ'. Ăqăqû'hltdĭk,
them to we will go," they said, they say. Then
5 vwŭnûqûhltse'gû, trûn'nĭ', t'rû'qûnedyă'q, trûn'nĭ'. Ăqă-
early in the morning, they say, they arose, they say. And
qû'hltdĭk nû'qûðĭtle'n, trûn'nĭ'. Qwûtl llai â'kâ qûtä'çdätl,
they girded themselves, they say. Sled material for they went,
trûn'nĭ'. Ăqăqû'hltdĭk, trûn'nĭ', te'gĕ dran nû'qûdĭdä'tl.[1]
they say. Then, they say, here daytime they came back.
Ăqăqû'hltdĭk qa'iyitĭtltsĕ'n, trûn'nĭ' qwûtl tcoq. Ăqăqû'hlt-
And they began to make, they say sled big. Now
dĭk dnählta'dû crĕ qûnaðo'ĭhl qaiyĭhltsĕ' qoño'. Qwûtdĭ-
how many times I know not they slept they made it while. At last,
10 gä'hl, trûn'nĭ', qaiyû'kûnĭhlne'k, trûn'nĭ'. Tsan ăqăqû'hlt-
they say, they finished it, they say. And then
dĭk, yitwĭ'ntûdû, trûn'nĭ', qai-yiye-gitäçtlyä'k, trûn'nĭ'. Tsan
the next day, they say, they-in it-put, they say. And
gha'yûkgû ðûç yĭhl gŏk'ŏ'q yĭhl gyûk'ûð, yĭhl. Tsan
deer skins also fat also various skins also. So
ăqăqû'hltdĭk, yû'kai i qwûtl tû'kaiyidĭnĭtltzya'k, trûn'nĭ'.
then that the sled they packed full, they say.
Yitqo'ño, trûn'nĭ', yûkûn qa'vwû ŭt toĭdo'ĭhldû qwŏlla'i
Meanwhile, they say, she their wife where she was to be for
15 tränûqûqûneŏ'n', trûn'nĭ'. Tsan ăqăqû'hltdĭk yitwĭ'ntûdû
they prepared, they say. And then the day afterward
qûtdĭdä'hl, trûn'nĭ'. Ăqăqû'hltdĭk yû'kûn qa'vwû ŭt,
they made a start, they say. Then she their wife,
trûn'nĭ', qû'hltdĭk qwûtl ye qaiyûxûhltan, trûn'nĭ', yû'kûn
they say, then sled into they put, they say, that
nŏ'kâihlon ĭkgĭ'dzû yurz yĭhl, trûn'nĭ'. Ăhn von yĭhl,
girl little small also, they say. She mother also,

[1] See p. 75.

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trûn'nĭ', qwûtl ye qaiyû'xûhltăn, trûn'nĭ'. Qa'iyitdo'ĭnqû-
they say, sled in they put, they say. They covered
dĭ'nĭhltsĕ'n', trûn'nĭ'. Va'vû yĭhl trûn'nĭ', qai'-yŏxwûn'-
them up, they say. Food also, they say, they-by-her-
nĭnello', trûn'nĭ'. Tsan ăqăqû'hltdĭk, qwûta'ðût, trûn'nĭ'.
placed, they say. So then, they started, they say.
Tdû qă'hlnĭ, trûn'nĭ', "Dĕ'nna nû'xûhla'nan," qă'hlnĭ,
Her they told, they say, "Us do not look at," they said,
5 trûn'nĭ'. "Viyä'n' ĭnnĭ'," yĭ'hlnĭ, trûn'nĭ'. Tsan ăqăqû'hlt-
they say. "No, indeed!" she said, they say. So then,
dĭk, trûn'nĭ', gĭtdû'qûdedä'tl, trûn'nĭ'. Tsan ăqăqû'hltdĭk,
they say, they got into the harness, they say. So then
qûtä'çdätl. Tsan, te'gĕ qoûdĭ'hl, trûn'nĭ'. Ŏqŏqŏyĭ'hl,
they went. Now, here they go, they say. And,
trûn'nĭ', nŏ'kâihlon qŏnĭhla'ntsû hŏk'û't, trûn'nĭ', qwûtdĭ-
they say, woman to see wanting, they say, at length,
gä'hl, trûn'nĭ', nĭhlk'a'gûnĭhlne'k qŏyu'rz, trûn'nĭ. Yitho'-
they say, she opened (the covering) a little, they say. And,
10 ĭtsû, trûn'nĭ', qe'nĭtla'n, trûn'nĭ'. Tsan, treða' qŏzro'-
they say, she looked, they say. So, lo, changed;
ûtltce'n; gha'yûkgû tcoq vwĭtdûdä'hltçĕ. Tsan te'gû
animals big were pulling the sled. So here
qoûdĭ'hl, trûn'nĭ'. Tsan ăqăqû'hltdĭk tdû qă'hlnĭ, trûn'nĭ',
they go, they say. And then to her they said, they say,
"Gĭ'lû t'ränedo'iq," qă'hlni, trûn'nĭ'. Tsan ăqăqû'hltdĭk,
"Now, get out!" they said, they say. Lo then then,
t'ränĭ'ddiyo, trûn'nĭ'. Ño kai ĭhlkgo'ĭdz, qă'hlnĭ, trûn'nĭ'.
she got out, they say. For village near, they said, they say.
15 Yitho'ĭtsû qû'hltdĭ de'zre'n yĭä'n' nĭ'nnûqûdo'ĭllyo. Tsan
And then good things only they put on. And
ăqăqû'hltdĭk, kai qwû'tsû trŏqa'çdätl, trûn'nĭ'. Yitho'ĭtsû,
then, village to sight of, they came in they say. And,
trûn'nĭ', "Yeq!" trûn'nĭ', trûn'nĭ'. "Trĭ'gûdĭhltû'xûn vwû-
they say, "Yeq!" they said, they say. "Trĭ'gûdĭhltû'xûn who
qa'iðûnû'qûn nŏ'xwŏdĕnnä'hl," trûn'nĭ', trûn'nĭ'.
was lost is coming back," they said, they say.

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Ăqăqû'hltdĭk kai toq qaçdä'tl, trûn'nĭ'. Ăqăqû'hltdĭk,
Then village into they came, they say. Then,
trûn'nĭ', yû'kûn trĭ'gûdĭhltû'xûn tdĭ ñon yĭhl tdĭ thi' yĭhl
they say, the trĭ'gûdĭhltû'xûn her mother and her father also
nĕehltço'n, trûn'nĭ'. Ăqăqû'hltdĭk, trûn'nĭ', yitqo'ño yû'kûn,
she saw again, they say. Then, they say, meanwhile they,
trûn'nĭ', trä'hltçĕt trûn'nĭ' qaiyû'kûtä'çdätl. Ăqăqû'hltdĭk,
they say, kashime they say, they went down into. Then,
5 trûn'nĭ', trä'hltçĕt, trûn'nĭ', nŏ'qŏitĭ'ðokon, trûn'nĭ'. Ăqă-
they say, kashime, they say, fire was made, they say. Then
qû'hltdĭk trûn'nĭ', tcĭ trûn'nĭ', tçok dĭtĭçtä'n', trûn'nĭ'.
they say, also they say, bowls were brought, they say.
Tsan, qăhltsŭ'n, tĕ qo'ûnqatĭðûdä'tl, trûn'nĭ'. Tsan ăqă-
So, evening, water they went to get, they say. So then
qû'hltdĭk, qenäçtrĭ't, trûn'nĭ'. Qoiyû'kû, trûn'nĭ', yû'kûn
they went to bed, they say. Afterward, they say, the
qane'kĕn, trûn'nĭ', tdû qû'n'nĭ, "Eno'stsn qona'xû ðoqtrĭ't,"
strangers, they say, to them they said, "Other side rather sleep ye,"
10 qûn'nĭ', trûn'nĭ'. Tsan, qûnäçtrĭ't, trûn'nĭ', eno'stsn. Tsan,
they said, they say. So they slept, they say, other side (of the room). And,
tçûta'ñûç, trûn'nĭ', gehlû'kûn, trûn'nĭ', trä'ndûðût. Qŏyĭ'hl,
night, they say, one, they say, awoke. And then,
trûn'nĭ', eno'sñ, trûn'nĭ', geye'û-gha'yûkgû tcoq eño'sn
they say, over across, they say, brown bears big across
ðĭttrĭ't, trûn'nĭ'. Ăqăqû'hltdĭk, trûn'nĭ', nie'nûðĕtä'n, trûn'nĭ'.
were lying, they say. Then, they say, he lay down again, they say.
Tsan, vwŭ'nûqûhlyûkû, trûn'nĭ', t'rä'nqûtdĭdya'k, trûn'nĭ'.
Well, in the morning, they say, they woke up, they say.
15 Treða' qózro' yĭtlkho'n, trûn'nĭ'. Ăqăqû'hltdĭk, trûn'nĭ',
Lo, all light, they say. Then, they say,
dnählta'dû crĕ qûnaðo'ĭhl yit qûdĭtltçĕ' qoño', trûn'nĭ'.
how many I know not they slept there they staid while, they say.
Tsan, vwŭ'nûqûhlyû'kû trûn'nĭ', nû'qûtĭdĭdä'hl, trûn'nĭ'.
Then one morning they say, they got ready to go, they say.
Qwûtl ye nĭ'ngûqŏla'iq, trûn'nĭ'. Tsan, ăqăqû'hltdĭk nû'-
Sled in they put, they say. So then

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qûtĭðûdä'tl, trûn'nĭ'. Tsan, kai qonû'xûhlĭ'-nŏ'qwŏdûdä'tl,
they left, they say. So, village they went out of sight of,
trûn'nĭ'. Tsan qû'tdû kai nû'qûdûdä'tl. Yit qaitĭtltçĕ',
they say. And their village they came to. There they will live,
trûn'nĭ', qa'iĕtdû. Tsan tcí qaiĕtda'n qûtdĭçĭtdya'k.
they say, during the winter. And also another year they staid.

Qŏyĭ'hl,[1] trûn'nĭ', trĭ'gûdĭhltû'xûn vi'axa yûo'znneyo,
Then, they say, trĭ'gûdĭhltû'xûn's brother came over,
5 trûn'nĭ', qwŏ'tsûn. Nĭnnû'qai kĭ'tdĭñĭ'dzû toq xăho'ĭhl,
they say, to them. Back grass under he went,
yû'kûnn no'ûtĕn ta'ûq nû'qûdĭtliyo' qoño'. Yitqo'ño yû'-
those two river are in while. Meanwhile he
kûn kĭ'tdĭñĭ'dzû toq, trûn'nĭ', ðĕtdo'. Qo'ûqwa trŏ'xŏĭhltsû
grass under, they say, he is. By means of which he may come out
qa'ĭtdû, trûn'nĭ', nähltcĭ'ttsû, trûn'nĭ'. "Sû'qûtûðĭ'hlûxä'hl,"
there is not, they say, he being afraid, they say. "They will kill me,"
ĭne'ûðĕn, trûn'nĭ'. Tsan, qai-yetsr-dû'xaiûkwâtç tsûqona'xû,
he thinks, they say. So he whistled instead,
10 trûn'nĭ'. Qoiyû'kû, trûn'nĭ', ñĭtçĭ'ñûn, "Ăgûde' nĭnnĕ'ĕn
they say. Immediately, they say, the ones down there, "There's up river
kai qwûta'n dĕ'nna tsû enne'dzû qûnedä'tl," ĭne'ûðĕn.
village dwellers us to from up river have come," he thinks.
Tŏ'kŏnqoqo'nĭtliyĭ't, yitho'ĭtsû, trûn'nĭ', nĭnnĕ'û kai qwû'tsû
They ran up the bank, and, they say, up river village to
ä'nqûtĭðûdätl, ghayûkgû qûtdelä'n, trûn'nĭ'. Qavwiye'û-
they went, bears they were, they say. They became
qaiçtdya'k, trûn'nĭ'. Tsan, yûkûn, trûn'nĭ', trĭ'gûdĭhltû'xûn
angry, they say. So he, they say, trĭ'gûdĭhltû'xûn's
15 vĭ'axa, qwûtdĭgä'hl, trûn'nĭ', qwû'tdĭneyo'. Tsan, yû'kûn
brother, at length, they say, went into the house. And she
nŏ'kâihlon, vĭ'axa, trûn'nĭ', de'hlnĭ, "Nta'dzû dĭñĭta'ntsû
the woman her brother, they say, said to him, "What are you doing
enne'dzû tayo'? Ăgûde' nĭnnĕ''ĕ kai qwûta'nn to'qqwût-
from up river you came? That up river village people death for
toxwo'ntsû a'n at," yĭ'hlnĭ. Tsan ûqû'hltdĭk, de'hlnĭ,
them is that," she said. Then she said,
trûn'nĭ', "Gĭ'lû crĭhlto'nedo'ĭq," yĭ'hlnĭ. Tsan, te'gĕ dran,
they say, "Come, hide!" she said. So then, here all day,

[1] For translation see p. 76.

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trûn'nĭ', ăqăqû'hltdĭk trûn'nĭ', yû'kûn çantû'çiyo, trûn'nĭ'.
they say, then, they say, he went out, they say.
Nĭnnĕ''ĕ trûn'nĭ', ntû'ðiyo.
Up river they say, he went off.
Qoiyû'kû yit neyo', trûn'nĭ'. Gĭðĭtltço'n, trûn'nĭ', ntrĭ-
Afterward there he went, they say. He heard, they say, some
dûdĭ'hl hûk'û' trûn'nĭ'. Kĭtdĭñĭ'dzû toq neyo', tûñ qoĭç-
one is as though, they say. Grass under he went, path beside,
coming
5 k'û'ðû, trûn'nĭ'. Yit täçdo', trûn'nĭ'. Qoiyû'kû, trûn'nĭ',
they say. There he waited, they say. Afterward, they say,
yû'kûnn, trûn'nĭ', nû'qûdûdĭ'hl, gha'yûkgû qûtdelä'n,
they, they say, came, bears they were,
trûn'nĭ'. Nŏ'qŏqónŏ'ĭhlyĭ'hl, trûn'nĭ'. Tsa'n, te'gĕ hûk'ûð,
they say. They were running, they say. So then, here beside,
trûn'nĭ', nû'qûtĭdûdä'hl. Yûqho'tsû dĭhl yĭä'n', trûn'nĭ',
they say, they had come. All blood only, they say,
qa'vwantsĕ', qa'vwû ðot yĭhl. Tsan, trûn'nĭ', yû'kûn,
their noses, their mouths also. So, they say, he,
10 trûn'nĭ', ûtda'ndĭdĭnne'k nĭnnĕ'ûtsû. Kai qwû'tsû t'rănçiyo',
they say, hurried up the river. Village toward he came,
trûn'nĭ'. Kai ûkhwû'l, treða't. Yitho'ĭtsû ŏ'qŏdĕnni',
they say. Village none, behold! And quickly,
trûn'nĭ', do'ĭntdiyok. Treða' yûqho'tsû yû'q toq yûqho'tsû
they say, he hastened. Lo, all houses among all
no'ûngŏ'qóniçûtû'k, trûn'nĭ'. Tsan, yûqho'tsû dĕ'nna dĭhl
broken down, they say. And, all men's blood
yĭä'n', trûn'nĭ', yû'kû tĭñ. Tsan, yûqho'tsû gŏ'qŏqû'tdĕû-
every- they say, the path. So then all they had killed.
where,
15 xoĭn. Yû'kû vĭ'axa tsó ûkû'dzû do'ĭðiyo. Yitho'ĭtsû,
That brother cache upon went. And,
trûn'nĭ', nŏ'qwŏtĭtliyo', trûn'nĭ', gha'yûkgû ðûç â'kwâ,
they say, he searched, they say, bear's skin after,
trûn'nĭ'; qwûtdĭgä'hl gûkûqaillyo' no'ûnyi'doĭhltcĭ'ç, gû xăĭ
they say. At length he found it he brought it down, its teeth
yĭhl, trûn'nĭ'. Ăqăqû'hltdĭq yitaðo'q, trûn'nĭ'. Yû'kûnĭhlne'k,
also, they say. Then he dressed it, they say. He finished,
trûn'nĭ', ni'yidoĭhltcĭ'ç, trûn'nĭ'. Yûqho'tsû vwûgĭ'ðĭðe't,
they say, he put it on, they say. Altogether it fitted him,

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trûn'nĭ'. Vwûtçŭ'ñ yĭhl vwû k'go'ĭn yĭhl ûgĭðĭðĕt, trûn'nĭ',
they say. Its legs also its arms also fitted him, they say,
dählĭnnĭ'' vwû ðan qŏyu'rz qŏzro' qû'gûdĭnû'xaiûxûhl. Yit
but its neck a little only was too small. It
qoûnne' nŏ'qwŏtĭtliyo' tcĭn, tci'û gĭto'dðû hûk'ûxailyo'. I
for he tried to find, also scrap he found. It
tcĭ no'ûndo'ĭhltcĭç. Yûqho'tsû, trûn'nĭ', vwûgĭ'ðĭðĕ't. Ăqă-
also he brought down. Just, they say, it fitted. Then
5 qû'hltdĭk ni'yido'ĭhltçĭ'ç. Yi yĭt tçûneyo'. Yitho'ĭtsû kai
he put it on. It in he went out. And village
qoxainno'ût ntdĭtlukgŭ'k, trûn'nĭ'. Ăqăqû'hltdĭk, taðiyo'.
around he ran, they say. Then he went off.
Yitho'ĭtsû kai qŏ'xwû'n' neyo'. Treða', yû'kûnn ta'ûq
And village to he came. Lo, they river
nû'qûdĭtliyo'. Qa'vwûxo'ĭdtû'kû trĭdĭnneyo'. Tdû tçĭ'gĭt-
were standing in. Above them he went. His hood
sû'xû yädzgûnĭhlne'k. Tdû qwŏ'hlnĭ,[1] "Gĭ'lû ă'qăqû'hltdĭk
he pushed up. To them he said, "Now, then,
10 sĭtdetdŭ'gŭ sĭ ðo'qhlûxa'," nnĭ. "Ño getdi' sĭ'-yĭhl-kai-
me also me kill ye!" he said. "For very me-with-village-
qwûta'n to'qhoqxo'ĭn," nnĭ. Ăqăqû'hltdĭk gehlû'kûn tsû
lived you killed," he said. Then one to
trĭtdĭnneyo'. Yiyĭ'hl tçĕtû'qwûtĭðûŏ'n'. Qwûtdĭga'hl gehlû'-
he went. Together they fought. At length one
kûn ðĭtlûxa'n, trûn'nĭ'. Yitho'ĭtsû gehlû'kûn, trûn'nĭ', tcĭn,
he killed, they say. And other, they say, also,
yitho'ĭtsû qwûto'qhoxe'ûxoĭn. Ăqăqû'hltdĭk, tŏ'kŏtaðiyo'.
and (so) he killed them. Then he went up.
15 Yitho'ĭtsû yû'kût, tdoĭtdû' de'hlnĭ, "Ño qa'vwû tho'qhoxû'-
And she, his sister he says to her, "Well, them I have
sûxo'ĭn," nnĭ. "Gĭ'lû, ñĭðûqdigoxoðĭ'kan," yĭ'hlnĭ.
killed," he says. "Come, do not be sorry!" he says.

Tsan, qû'hltĭ, trûn'nĭ', dnählta'dû crĕ nŏ'qota'ûðût yit
So, now, they say, how many I know not years passed there
qûdĭtltçĕ' qoño', "Ño ntäsdo'ĭhl," yĭ'hlnĭ. Yitho'ĭtsû de'hlnĭ,
they lived while, "Well, I will go," he said. And he said,
"Ĕñĭtçĕ'tdû ñi yû'q qwûto'ĭlä'hldû qwŏlla'i." Yitho'ĭtsû
"Out then thy house where it will be for." And

[1] For translation see p. 77.

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yû'kûn tcŏ'qŏlokâi äçtlat, yitqo'ño yû'kûn nŏ'kâihlon tûq-
he fox became, while the woman
ge'dzr ñĭlä'n, trûn'nĭ'. De'loi toq qûneo'ĭts, yitho'ĭtsû yûq
mink was, they say. Mountains into they went, and house
qûqû'tltsĕ'n. Ûtdûho'ndlûŏ'n'.
they made. Finis.

24. How the Boys escaped.[1]

Sraka'i no'ûtçĕn k'gŏgû'qûdähltdĭq. Ŏ'qŏqŏyĭ'hl kehlû'-
Boys two were shooting arrows. And one
5 kûn vwû k'wâ vwûqa'iðûnû'q. Yitho'ĭtsûn qaiyâ'kânûqo'l-
his arrow was lost. And they searched for
yûq, ŏ'qŏqŏyĭ'hl yûq qûhltço'n, yitho'ĭtsûn tdŏ'qsn qû'qû-
it, and house they saw, and top they
ðûo'ts. Treða' niyû'q tço'û tco'q yĭt wä'nkgyûk ðĭhltçû'k.
went (dual). There down bowl big in ice-cream was.
Yitho'ĭtsûn' qwûtdûqûneo'ĭts yitho'ĭtsûn' qaiyegŏ'qŏĭhlt'ĕt.
And they (two) went in and they sucked up what was in it.
Ăqăqû'hltdĭk kehlû'kûn nokhâ'gwi toq xaiyo', yitho'ĭtsû
Then one stone under went, and
10 kehlû'kûn tcĭ tçeo'ĭhl toq xaiyo', yitho'ĭtsû yit qûdĭtltçĕ'.
other also pillow under went, and there they staid.
Ŏqŏqŏyĭ'hl ñoo'ĭdz ntrŏ'qŏdoĭhltde'hl qwû'tdoĭnĭ'ddiyo.
Then yonder some one stamped came in.
Ŏqŏqŏyĭ'hl tçok û khû'' ðĭhlkâ'iq. "T'dŏva' niyĭ't qûxûhl-
And bowl her foot kicked. "Who your contents sucked
t'ĕ't?" yĭ'hlnĭ. "Añiyû'kăgûdĕ't kehlû'kûn nokhâ'gwi ĭto'q
up?" she said. "Right down there is one stone under
ðĕtdo'," yĭ'hlnĭ; "yitho'ĭtsû kehlû'kûn tcĭ tçĕo'ĭhl toq ðĕtdo',"
he is," she said; "and the other also pillow under is,"
15 yĭ'hlnĭ. Yitho'ĭtsû qŏtĭtlnû'k. Yitho'ĭtsû qai-yi-vwŭ't-ye'-
she said. And she swallowed them. And they-her-belly-in-
dĭtltçĕ'. Ŏqŏqŏyĭ'hl kehlû'kûn dûka'ðûâ'i kgĭ'dzû trûnĭ'hl-
were. And one knife little took out

[1] For translation see p. 98.

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ton kehlû'kûn tcí k'wâĭhl kgĭdzû trûneûo'n. Ăqăqû'hltdĭk
other also whetstone little took out. Then
qai-yi-tco't trĭ'gûnĭhlt'otç, yitho'ĭtsû t'ränûqaihltlŏ'q.
they-her-belly cut open, and they jumped out.

25. Little-Hawk.[1]

Gĭhlûa'n ûçtcya'q qûtdĭtltçĕ'. Gĭ'hlosna'llûi vwĭtsŭ'nûkai,
Hawks in the shelter of a spruce sat. Five children,
von yĭhl to'ñankehlû'kû. Qûtdetsa'n'. Vwŭ'nûqûhlyû'kû
mother also six. They were hungry. In the morning
5 qo'gĭçûâ'ĭĭtzûn' qŏ'qwŏ tlen â'kwâ k'wonĭto'q. Tlen loñ
before sunrise for them mice after she flew. Mice many
ûhljre'q, yitho'ĭtsû tdû ge'gĕûkai qo'xwŏn yällya'iq, qŏ'qwŏ
she caught, and her children by them she placed, for them
crĭhlto'ĭĭhltcĭ'hl. "Gĭ'lû, wĭ'tsûdoqetse'," yĭ'hlnĭ, yitho'ĭtsû
she tore (them) in pieces. "Come, rejoice!" said she, and
qŏ'qwŏ gätä'çtli, —
for them she sang, —

"Aiyuwo'ma yûka'iûq cĭk
10 Tcimû'qtiya'xya tätlie'myûnû'k ka."

Yŏ'qgĭtsĭ' ñĭtû'kû dĕtla'ñ çĭhlto'xû dĭ'nĭçtŏk, yitho'ĭtsû
A Raven up spruce top of flew, and
yi'tsû qûnnai'q. "Ño gĭ'tsû qavŏ'xŏeñĭtro'rt," yĭ'hlnĭ.
to her spoke. "Why, not rightly do you love them," said he.
"K'wŏçĕ' qaihle'dzû hlĭk yĭä'n' toqhe'hl qa'vwûtdenĭ'?"
"Say, well dog only eat do you tell them?"
yĭ'hlnĭ. Wi'yeqodo'ĭdlnĭ'ñ ĕyû'kû nŏ'kâihlon yi'tsûqûtĭ'ŏĭño',
said he. Angry that female answered,
15 "Ñŭn qoĭtsĭ'tl! Ñĭ ge'gĕûkai hlĭk yĭä'n' qûtohe'hl," yĭ'hlnĭ;
"You rascal! Your children dog only eat," said she;
"sĭ ge'gĕûkai gha'yûkgû yĭä'n' qûtohe'hl," yĭ'hlnĭ. Qŏyĭ'hl
"my children animals only eat," said she. And
yŏ'qgĭtsi' ñĭtû'kû qo'ĭtsûn' nie'nĭçtŏk, wiyeqodo'ĭdlnĭ'ñ.
Raven up from flew away again, angry.

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[1] For translation see p. 98.

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26. How the Fox became Red.[1]

Tcŏ'qŏlokâi xăho'ĭhl. Detsa'ntsûn xăho'ĭhl. Ŏqŏqŏyĭ'hl
A Fox was going along. Hungry he goes. And
ñûû'n dûtsŭ'nûkgwâi von yĭhl qŏyĭ'hl dĭta'n ĭhltço'n.
yonder goslings mother also with them [does] he saw.
Ye'nĭtlŭkgo'k yitho'ĭtsûn, ŏqŏqŏyĭ'hl gätä'çtlĭ. Xûllŭkgo'k
He ran after also, and began to sing. He runs
qoño' gĭ'tdĭllĭ', de'tsa'ntsûn.
meanwhile he sings, being hungry.

5 "Nto'q ñĭ tcrĭ'tdoûtcri'û tle'dû khat e'nästähl,
"Soon thy breast-bone tender upon (?) I shall sleep,
Nto'q ñĭ tcrĭ'tdoûtcri'û tle'dû khat e'nästähl."
Soon thy breast-bone tender upon (?) I shall sleep."

Ŏqŏqŏyĭ'hl tĕ qaidlä'ntdû yik'o'dzûn tŏ'qŏnû'xûhlyĭ't.
Thereupon water where there was in front of him they plunged in.
Yo'xoĭnnû'qai tĕ'ûkavwo'n k'wâĭtû'çiyo', wiyeqodo'ĭdlnĭ'ñ.
Close to edge of water he walked slowly, angry.
Dĭt'ĭçûkû'sr, e'dtĭ. Vwû tcädlo'i qŏzro' qŏllŭk'wŭ'hl.
He became red, wholly. His end of tail only was white.

31. The Old Woman and the Singing Fish.[2]

10 T'rän sŏ'xŏlŭk ∂ĕtdo'. Ûtde'yĭä'n' nŏ'xŏnnĭ'k ûhlte't.
Old woman dear there was. Alone she worked all the time.
Sä'ntoq qŏyĭ'hl tĭgĭtltcĭ'ç, yitho'ĭtsû hlĭ'akû loñ t'ä'n;
Summer-time also she fished, and fish plenty she had;
yitho'ĭtsû yit'o'ç tsûqŏyĭ'hl, doiyû'xûdĭlla'iq tsûqŏyĭ'hl,
and she cut them also, she hung them also,
yie'ûkg'â'iq tsûqŏyĭ'hl, tso ye-yila'iq, kĭtdĭñĭ'dzû tso t'an
she dried them also, cache she put them into, grass cache she had
tsûqŏyĭ'hl. Yitho'ĭtsû va'vû loñ t'an, sĭdähltsĭ'q tsûqŏyĭ'hl,
also. And food plenty she had, she rejoiced also,

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[1] For translation see p. 99. [2] For translation see p. 102.

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va'vû loñ t'a'ntsûn. Qaiq tcí nĭnnŏ'qŏdûðût, yitho'ĭtsû
food plenty having. Winter also came, and
gĭhlvwa'rts tsûqŏyĭ'hl. Tçŭn yĭä'n' ûhlvwa'rts, yitho'ño
she cooked (boiled) also. Bones only she boiled them, while
tcín vavû loñ t'an ĭnní''. "Qaiq ĭgĭde'nätlxwû'hl" ĭne'ûðĕn.
also food plenty she had even. "Winter I shall be short," she thought.
Kwûttŏ'xŏtoq qoyä'n' nígĭ'nĭtçû'q, e'i ûqû'hltdĭk ûho'n
Sometimes only she made ice-cream, it then she ate
5 kwûttŏ'xŏtoq.
sometimes.
Yitho'ĭtsûn tcĭn, xûhlxa'tl, yä'dzûgûtĭtltcĭç, nŏ'xŏdíhl-
And also, at dusk, she removed the curtain, she kindled
khwŏn'. Yitho'ĭtsû ça'ûkûnĭgĭneo'n, yitho'ĭtsû gĭtlvwa'rts,
the fire. And she put (vessel) on the fire, and cooked it,
de'yinĭhlkhwŏ'n' yitho'ĭtsûn. "Gĭ'lû toĭto' i," ĭne'ûðĕn.
she dished it out also. "Now, then enough that's," she thought.
"Qwûtdo'ñgĭtä'tltcĭç enästähl yitho'ĭtsûn," ĭne'ûðĕn. Yitho'-
"I will close the smoke-hole, I will go to bed also," she thought. And
10 ĭtsû tdĭgû khwûn' ntdû'kûtsûn qwŏtdû'xûhltdä'tl. Yitho'ĭtsû
her fire up (through the smoke-hole) she threw. And
qwû'tsû çanĭ'ddiyo. Dŏ'qsn qa'ðiyo qwûtdo'ñgĭ'nĭhltcĭç.
to it she went out. On top she went up, she put on the curtain.
Qwûtdo'i noûnĭ'ddiyo, yitho'ĭtsû noûta'ûðût, gatoĭtçĕ'hl
Doorway she went over to, and stood, she expected to hear something
hûk'û'. Qaihle'dzû gĭðĭ'tltçon. Gĭ tsĕ' qŏyĭ'hl qa'iyän-
as if. Well, she listened. Her ears also she loosened (by putting
çŏ'kdiyĭ'hl. Ŏ'qŏqŏyĭ'hl gĭdetço'n. Garzrĭllĕ'tsûn qwŏdet-
her fingers in and then withdrawing them). And then she heard something. Some one singing she heard
15 ço'n qwûtdo'i ntĕ'tlŭkgŭk. Qwûtto'q-xaitrĭt wi'ye-dĕ'nna-
door she ran (into). Under (the shelf) she seized basin
lo'û-k'a'ñgĭtrĭhlta'xû. Yi-yĭt tĕ xaiñihl. Tdû na' k'angĭ'tl-
(wash-bowl). It in water she poured. Her face she washed,
tan, tdû tçĕ' yĭhl xaitçû'k, yitho'ĭtsû û'tdû-k'a'nûe'dlnĭk.
her hair also she combed, and herself-she finished.

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Ñĭtçĕ'ûxû qa'iyûxainne'k. No'ûhltcĭ'dl trûnĭhlto'n, yi'yetrĭ'-
Out she reached. Work-bag she got, contents
gûnellŏ'' dĕ'nnaûde'loi, hli'akaçdû''û yĭhl ni'yidoĭlyo'.
she took out clothing, fish-skin parka also she put on.
Yitho'ĭtsûn tcĭn ça'nĭddiyo'. Nĭhlk'o'dzû tûqwû'tsûn garz-
And also she went out. A short while some
rĭllĭ'. Yitho'ĭtsûn qwûtdo'ĭnĭ'ddiyo. Doq do'ĭnçiyo. Tça'ûq
one And she went in. Shelf she went to. Sinew
sung.
5 e'näçda'ç yitho'ĭtsû yit ûxaiddŏ'' nĭhlkŏ'dzû-yu'rzûtsûn.
she spun and there she remained short time-very little.
(on her fingers),
Tci'û çanĭ'ddiyo. Tciû gĭðĭ'tlĭtço'n. Yit-qŏyä'n' qwû'tsû
Again she went out. Again she listened. The same place from
ga'rzrĭllĕ'. Ŏqŏqŏyĭ'hl t'rän ĭne'ûðĕn, "Dĕ'nna crĕ," ĭnĕ'ûðĕn.
some one sung. And old woman thought, "Man whether," I wonder she thought.
("I don't believe it is a man,")
Yûq qoĭtdŏ''ŏ taðiyo'. Ñiyû'kû qŏyĭ'hl qonĭhla'n, tĕ'ûka-
House below (downstream) she went. Down also she looked, (at) the
vo'n, qŏyĭhl hli'akû k'gĭ'dzû ĭhltço'n, gĭtdĭllĕ' xûllû'q qoño'.
shore, and then fish little she saw, it sang it swam while.
10 Tcûtcr ĭhltcĭ't tŏkâyĭtlûxû'hl, yitho'ĭtsû yûänĭ'ddiyo, yitho'-
Stick she took she threw it out upon the bank, and went back, and
ĭtsû qwûtdoĭnĭ'ddiyo'. Nĭhlk'o'dzû yit xaiddŏ'', tci'û
went into (the house). Short (time) there she staid, again
çanĭ'ddiyo. Gyû'k'û-dŏ'qŏdeĭtçû'k. "Dĕ'nna xûlle'-tcĭ,"
she went out. It was quiet. "A man (it must have been) I supposed,"
ĭne'ûðĕn. Qwûtdo'ĭnĭddiyo' tcĭn, gyû'xaihŏ'n' yitho'ĭtsûn'.
she thought. She went in also, she ate also.
Vwănkgyûk yĭhl xûhltĕ't vwûtrevo'ûdĭtlûðĭ'q yitho'ĭtsûn.
Ice-cream also she sucked, she became lonesome also.
15 Täçtrû'q yitho'ĭtsûn, Tçĭgŏtdrŏ'xŏdä'llyo.
She cried also, She went into the woods (conventional ending).

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32. The Grand-Daughter and the Beads.[1]

T'rän vwû tco'i qedlä'n, nŏ'kâihlon. Yitho'ĭtsû yûq
Old woman her grand-child there was, a girl. And house

qûdĭtltçĕ', etçĭñû dûqûta'n tsûqóyĭ'hl ûtdĭnûqwûdoûðĭ'hltsûn.
they lived in, down (at the water) they [did] (worked fished) also all the year around.

Yit qaçdo. Kai ŏqŏne'gû qŏqwûtă'n. Yû'kûhn ñĭtco'xû-
There they staid. Village (or place) fine they had. That one (the girl) a little

yurz naðiyo'n. Yitho'ĭtsû ûtdĭtsĭ oxwû'n' xûnno'ûdĭhla'n.
large she grew. Her grand-mother by (or for) worked.

5 Nŏ'xŏnnĭ'ktsû qû'çûðe't. Vwû tsĭ yŏ'xŏqoûrcrĭ'gûdĭtçŭn
To work she was equal (or was big enough). Her grand-mother was thankful to her

tsûqŏyĭ'hl. Yitho'ĭtsû tcĭ noûnqû'dûðût ŏqŏqŏyĭ'hl vwĭ
also. And also there came a time when her

tsĭ, "Tco'i, go toĭtŏ''ó qŏnĭ'ñĭhla'n" yĭ'hlnĭ. Yûq qoĭtŏ'ó
grand-mother, "Grand-child, here below look thou!" she said. House below

taðiyo', yitho'ĭtsûn. Yû'qai kwâtû'çiyo, vwŭç k'û'dzû.
she went, also. There she walked, bank upon.

Ŏqŏqŏyĭ'hl yû'qai yûq qûxailĭ'dû qûçhltço'n. N'dato'ñ
And then there house where there had been she saw. How long ago

10 crĕ'' yû'kût gehlû'kdû yûq qûxailû'' hûk'û'dû, qa'iyû-
I know not there one house had been as if where, she went

xaiyo'. Tcûtcr yurz ûhltcĭt, yitho'ĭtsû ya'qai yû'qai
down. Stick small she took and with it there

nû'qûtĭtliyo'. "Te'gû gan?" ĭne'ûðĕn, sĭdähltsĭ'q tsûqoyĭ'hl.
she went searching (poked around). "This what?" she thought, she was glad also.

Yûä'ntĭtlŭkgo'k tdĭ tsĭ' oxwû'n'. Qwûtdoni'lŭkgok. "Utsĭ,"
She ran back her grand-mother to. She ran in. "Grandma,"

yĭ'hlnĭ, "go gan ĕnne'gû," yĭ'hlnĭ. "Ĭnna'+!" yĭ'hlnĭ.
she said, "this how beautiful!" she said. "Oh!" she said.

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[1] For translation see p. 103.

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"Ĭnna'+! ûtco'ĭ!" yĭ'hlnĭ. "Ăgûdĕ't e'nûçĕtdo'ñ ñĭ tsi-yĕ'
"Oh! grandchild!" she said. "That's what long ago your grandfather's
xaidlû''-an i," yĭ'hlnĭ. Ăqăqû'hltdĭk tonyĭtltăn, yi tçĕ yĭhl
was which it," she said. So then she washed her, her hair also
ûxaitçû'k, yitho'ĭtsû dĕ'nnaûde'loi nĭzrĭ'n yenyä'çt'lĕn.
she combed, and clothing fine she dressed her in.
Yitho'ĭtsû yû'qai û'llûû'n' i yi tçĕ qoxwûdeo'n. "Sĭ tco'ĭ,"
And that shining thing it her hair it hung upon. "My grandchild,"
5 yĭ'hlnĭ, "gĭ'lû tĕ qoñûho'," yĭ'hlnĭ. Yitho'ĭtsû tû'ñĭhl
she said, "now water go get," she said. And pails
ĭhltcĭ't, tĭgĭnûkû't nneyo', tĕ taðûjrĭ'ñĭtl, gehlû'kû dĭ'tnneû-
she took, water-hole she went, water she dipped in, one full,
vwĭ'hn gehlû'kû tcĭ çŏqŏne'rsn-qoxo'ût. Ăqăqû'hltdĭk
other also half-full. And then
ga'toĭtçĕ'hl-hûk'û'. Gĭðĭtltço'n, ŏqŏqŏyĭ'hl ntdŏ''otsû troû'sr.
she thought she heard something [as if she will hear]. She listened, and from downstream some one coming.
Qaihle'dzû ye'nĭtlan.
Well, she looked.
10 Qwûtl tcoq hlĭk yĭhl, to'xwû hlĭk. Yŏ'xŏñĭtçĕ't nĭ'gĭ-
Sled big dogs also, three dogs. Abreast of her he
nĭhlxŏ'q, ŏqŏqŏyĭ'hl dĕ'nna dĭ'tnnĭ. "Û'kgo yu'go Û'kgo
stopped, and the man spoke. (Words which have no meaning)
yu'go," yĭ'hlnĭ. Dählĭnnĭ'' nŏ'kâihlon gĭdĭçtçû'kûtzûn',
he said. But the girl did not understand [did not hear],
ntûçiyo'. Yitho'ĭtsû tdû tĭñĭhl nŏxâihjrek tŏ'koĭntûçiyo'
he went away. And her pails she took up, she went up
yitho'ĭtsûn. Tdĭ tsĭ ŏ'xŏ[1] qwûtdoĭnĭ'ddiyo. "Ûtsĭ'," yĭ'hlnĭ,
also. Her grandmother (to) by she went in. "Grandma," she said,
15 "dĕ'nna sŏ'xwûn' nĭneyo' i," yĭhlnĭ, "qwûtl tco'q yĭhl,
"a man to me came that's what," she said, "sled big with,
hlĭk yĭhl voxwû'n'," yĭ'hlnĭ. "Ŏqŏqŏyĭ'hl 'Û'kgo yu'go'
dogs also with (him)," she said. "And 'Û'kgo yu'go'
sĭ'hlnĭ." Ŏqŏqŏyĭ'hl vwĭtsĭ' yĭ'hlnĭ, "Ûnna'+" yĭ'hlnĭ.
he said to me." And the grandmother said, she said.

[1] Contracted from *ŏxwû'n'* BY or AT.

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"Ágûde' nnĭ'dlûkgwâ'i i," yĭ'hlnĭ. "Ĭyä'n' at k'û' dĭtnnĭ',"
"That the beads is it," she said. "Only what he that's wanted, he said,"

yĭ'hlnĭ. "Sĭ tco'i," yĭ'hlnĭ, "gĭ'lû yä'dzûgûtĭtltcĭ'ç," yĭ'hlnĭ.
she said. "My grand-child," she said, "come, take off the curtain!" she said.

"Ño ntrŏ'qŏdĭhlkâ'ihl," yĭ'hlnĭ. Yitho'ĭtsû çanĭ'ddiyo.
"For we will make the fire," she said. And she went out.

Yädzûgûdĭ'tltcĭç, qai'yû-tcrûtcr-dûxailló', yitho'ĭtsû qŏdĭ'hl-
She took it off, down wood she threw, and she made

5 khwŏn'. Yitho'ĭtsû ça'ûkûnĭgĭneo'n vwĭ tsĭ', yitho'ĭtsû
the fire. And put on the fire the grandmother (nominative), and

qa'iyiye'gyûxailo'ĭtsûn gûqûtlvwa'rts, ŏqŏqŏyĭ'hl t'rän sû'-
putting into (the pot) they cooked; and old woman

xûlûk, "Sĭ tco'i, gĭlû toĭto'," yĭ'hlnĭ. Qwûtdo'ĭngĭ'nĭhltcĭç
poor, "My grand-child, now then that's all," she said. Put on the curtain,

yitho'ĭtsûn. Gû'qûtaðo'n yitho'ĭtsûn. Yitho'ĭtsû qû'näçta'n.
also. They ate also. And they lay down.

T'rû'qûne'ûðût, vwŭ'nûqăhlyû'kû. Yitho'ĭtsû "Sĭ tco'i,"
They awoke in the morning. And, "My grand-child,"

10 yĭ'hlnĭ, "gĭ'lû tcĭ tĕ qonñĭtdo'," yĭ'hlnĭ. "Gĭlû dĕ'nna
she said, "come, again water go get!" she said. "Now man

a'ñĭhltço'ntû'," yĭ'hlnĭ, "'U'kgo yu'go' ñĭhlnĭ'dû' vwûtlo'iyi-
if you see," she said, "'Û'kgo yu'go' if he says to you, give them

dĭhlðĭ'q." Tĭgĭnûkû' nĭñeyo'. Qŏyĭ'hl dĕ'nna yŏ'xŏnnĭneyo.
to him." Water-hole she went to. And man came to her.

Qŏyĭhl dĕ'nna dĭtnnĭ', "Û'kgo yu'go," yĭ'hlnĭ. Yitlo'iûdû-
And the man spoke, "Û'kgo yu'go," he said. She gave it

xûhlnĭ'ñ ntĕ'llŭkok. Nŏ'kâihlon tŏ'koĭntĕ'tlŭkok tdĭ tsĭ'
to him, he ran away. Girl ran up her grand-mother

15 tsûn'. "Ûtsĭ'," yĭ'hlnĭ, "ĭnnĭñĭtâ'," yĭ'hlnĭ. Tŏ'koĭnqŏyĭ't-
to. "Grandma," she said, "hurry!" she said. They took the

lŭxŏq. Yitho'ĭtsû qai-yiyĭt trĭgûtäçtlai'q. Yûq qŏyĭ'hl
sled up. And contents they took out. House also

qûtdaiyila'iq, qa yĭhl, gŏk'ó'q yĭhl, yitho'ĭtsû kûskha'
they put them into, oil also, fat also, and rich

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qaiçtlät sĭdähltse'q vwĭtsĭ sû'xûlûk k'wätcĭ' getdi' qo'ur-
they became she was glad the grandmother poor because very she

crĭ'gûdíçtçĕt yit nû'qûtäçdyä'q.
was thankful there they staid.

33. The Adventures of a Mouse.[1]

Tlen ûxaiho'ĭhl toĭtco'q-vwon. Yitho'ĭtsû qwûtdĭgä'hl
A Mouse was going along seashore. And at last

qûtdĭçĭnû'q, yitho'ĭtsû ntĭðûvwä'hn toĭtco'q, vwû'gû tçûta'ñûç
he became tired, and swam (in) the sea, its night

5 yĭhl vwû'gû dran yĭhl, qwûtdĭgä'hl vwiyĭhl-vwĭ'tsû-qoûtĭtl-
also its day also, at length he became worn out.

nĭ'ñ. Nlkwosna'llûdû dran vwû'gû tçûta'ñûç yĭhl, yitho'ĭtsû
Ten days their nights also, and

gĭ'loûte'ts tĕ'yĭdoûte'l ĭhltço'n. Yû'kû doûðiyo' yitho'ĭtsûn,
bark floating in the water he saw. That he went on also,

wŭhlĭäntltdyä'q yitho'ĭtsûn, i ûk'û'dzû. Yitho'ĭtsû nnähl
he went to sleep also, it upon. And how

ta'dû crĕ dran wŭhlĭählû'ñ qoño'. Äqäqû'hltdĭk t'ränĭ'-
many I know not days he slept while. And then he awoke

10 dûðût nnŏ'kŏ vwiyĭhl-qûtdĭ'gĭtdítĕ'ûq. Yitho'ĭtsû tŏ'kóge'-
shoreward with him it bumped. And he looked

näçton. Ntdŏ'kŏ yûq qaiðûo'n yĭhltço'n. No'ûtĕn nŏ-
up. Up house there was he saw. Two

kŏhltä'hln nŏ'qŏqŏnĭhlxo'n, yitho'ĭtsû tokâ'ðiyo' yitho'ĭtsû
women were playing, and he went ashore and

qŏxŏo't níneyo'. Yitho'ĭtsû yû'qai i yû'q ĭkgĭ'dzû qŏqŏhl-
out toward them went. And that it house little they were

tsĕ'n. Yitho'ĭtsû qwŏn' trĕedoqâ'iq tlen ñĭlä'ntsûn. Yû'kû
making. And suddenly he ran out Mouse being. Those

15 nŏkŏhlta'hln qa'iyigĭdĭnĭhlnĭ'ñ, yitho'ĭtsû gehlû'kûn nŏkâihlo'n
women they caught sight (of Mouse), and one woman

[1] For translation see p. 105.

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tcrûtc ð̈ihlyĭhl, yitho'ĭtsû yĭ'tloxwû'hl. Dählĭnnĭ'' yŏ'xŏgĭ'tdû
stick seized, and she struck at it. But to one side
qû'tlûxûhl, yitho'ĭtsû crĭhltûe'dokâiq. Yitho'ĭtsû yûq qŏxŏo't
she struck, and he ran and hid. And house out toward
trûĭ'tdokâiq. Yitho'ĭtsû ge'näçto'ntdû tso ĭhltço'n. Yitho'-
he ran. And when he looked cache he saw. And
ĭtsû yi'tsû taðiyo' tso kăhntdĭ'gû yû'k'ûdo'ĭðiyo. Yitho'ĭtsû
to it he went cache ladder he went up on. And
5 yiyĭt do'ĭðiyo, yitho'ĭtsû qû'llĭvwĭ'zr yĭhltcĭ't, qa tcĭ yĭhltcĭt,
inside he went, and dried whitefish he took, oil also he took,
yitho'ĭtsû no'ûnûxû'ddiyo, yitho'ĭtsû yi'tĭðoxa'n yûq-qoûû'n,
and he came down, and he carried on his back house from,
vwŭç k'ûdzû. Vwŭç k'û'dzû ûhlte' xaho'ĭhl, qŏyĭhl vwŭç
bank upon. Bank upon continually he went, and bank
ûdû'xûhlto'ĭthl, qûtdû'xaihlçŭt yitho'ĭtsûn. Yitho'ĭtsû qû'l-
he missed his footing, he fell down also. And dried
lĭvwĭ'zr wû'k'ûyidehltsĭ'tl, yitho'ĭtsû dätço'n'.
whitefish on him fell, and he died.

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VOCABULARY.

By Pliny Earle Goddard.

The following vocabulary contains the principal stems and examples taken from the preceding collection of texts. It should be remembered that Mr. Chapman, in the main, has followed the Smithsonian system of recording languages.[1] The vowels are, then, —

a as in *father.*
ă as in *what.*
ä as in *hat.*
á as in *law.*
âi as in *boil.*
e as in *they.*
ĕ as in *them.*
i as in *pique.*
ĭ as in *pick.*
o as in *note.*
ŏ as in *home.*
u as in *rule.*
ŭ as in *pull.*
ú as in *but.*

The continuant consonants, in part, follow the Smithsonian system.

ç is surd *th* in *thin.*
ð has been used for the corresponding sonant *th* in *then.*
c has the sound of *sh* in *shall.*
jr, *zr*, *rz*, *rj*, probably represent simple sounds, alveolar spirants subject to a certain amount of trilling.
vw probably stands for a bilabial spirant.
x, contrary to present usage, is a sonant velar or palatal continuant.
q is the corresponding surd, nearly *ch* in German *ach.*
hl is a single sound, a lateral surd spirant.

[1] Page 2, above.

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The series of stops are evidently, —

d and *g*, intermediate as to sonancy, as is indicated by their frequently being written *td* and *kg*.
t and *k*, aspirated surds, sometimes written *th* and *kh*.
t' and *k'*, glottally affected surds, the apostrophe frequently being omitted.

The glottal stop, when noted, is written '.

The order of arrangement followed in the vocabulary is, —

a	*m*	*δ*	*x*
â	*n*	*ç*	*q*
ä	*ñ*	*tç*	*d*
e	*l*	*s*	*t*
i	*hl*	*c*	*t'*
o	*tl*	*ts*	*g*
u	*v*	*tc*	*k*
û	*ww*	*tr*	*k'*
y			
w			

By this order related sounds are brought together.

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a, that 114.12
a', is 113.14
a-, ă-, prefix, meaning unknown
  aδedo', (you) stay 160.6
  ăδedo', (you) sit 131.14; cf. δedo', (you) stay 131.13
  ûδetdo, she stays 160.11
  a'ñĭhltço'ntû, if you see 204.11
  a'rzunĭ, they say 137.1
  a'rsroûdĭ'hl, let us go! 135.6
âkâ'ihl, she carried (a bowl) 167.5 (cf. yâkâ'ihl, she carried 167.8)
aiyû'kû, yonder 109.2
a'ĭtdû, without 107.14
an, she who 109.10 (cf. ăhn)
añnûû'n, over there 169.4
anû'kû, in there 171.12
â'nĭ, come! (an exclamation, not a verb) 148.14
an- (prefix), to return (?)
  antûtdo'ĭq, he returns 138.11
  ă'ntrûdĭdûdĭ'hl, we will go 191.4
  a'nqûtĭδûdatl, they went 194.13
ançûla't, he became (again) 111.8
-an, -ĭhl (verbal stem), to see
  ye'nĭtlan, she looked 203.9
  yi'nihla'n, she saw 108.2
  yi'nûxûhla'n, he saw 173.3
  nĭtla'n, I see 149.16
  qŏnĭ'ñĭhla'n, look thou! 202.7
  e'nätlĭ'hl, I will see 127.19
-an, -ĭhl (verbal stem), to do, to work
  xûnno'ûdĭhla'n, she worked 202.4
  dĭ'ñĭhlan, do thou 126.13
  dûqaihla'n, they do 110.1
  tdĭsû'xûhla'ntoq, when they act toward me 168.5
  tdĭ'ñĭtätlĭ'hl, I do to you 183.10
-an (verbal stem), to get, to secure (probably the same as the last)
  dĭñĭhla'n, you get 124.10
  dĭhla'n, she is gathering 158.8
  dûxûhla'n, he got (wood) 151.3
  doqhla'ntoq, when you get 166.5
  tdĭ'gĭhlan, he got (sea-lions) 123.16
-an (verbal stem), to think, to be anxious
  qo'yoûdĭhla'n, she was thinking, 131.2
  qo'yodĭtĭtla'n, she began to think, 163.14
  qo'yodûtrĭhla'n, we are thinking 125.6
  yŏ'xŏtsû'xainnĭ'dĭhla'n, she was anxious about him 124.2
-an, verbal suffix with negative force
  no'qhltdji'tan, do not be afraid of him 130.3
  dûo'qûo'rzan, do not ascend (dual) 130.1
  nû'xûhla'nan, do not look at 192.4
ă'ntra, as, like 107.
añiyû'kăgûdĕ't, right down there is 197.13
añĭtçe'gûde, out there 169.11
añĭtçĭñû, out there 169.1
-axa, older brother
  sĭ'axa, my elder brother 107.7
  gi'axa, the elder brother 134.10
  gi'axayĕ', the older brothers 135.9
  cf. nĭhlĭ'axayĕ', two brothers (of each other) 123.14
a'qa, with (instrumental) 130.2
ăhn, she 169.15
ahla', dear me! 144.1
ăqăqû'hltdĭk, so then 121.10
ăqû'hltdĭk, then 106.1
adtû'kû, upward 116.7
a't, that 108.18; 183.10
a'tdûgĭlû', then 126.3
â-
  â'kâ, for 110.8
  ăgûde', that's 113.14

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e-, ĕ-, verbal prefix of unknown meaning
enăcta'n, he lay down 153.13
enehĭ'hl, thou shalt sleep 185.1
e'neta'iq, lie down 153.6
e'nĭhle'ltzûn', (they) will not see 136.2
eñĭzre'n, thou art good 149.17
e'ñĭta, are you so? 113.8
e'nĭçtŏk, he flew 115.7
eçtco'q, became plenty 132.14
etĭ'ñ, he is holding 157.16
ĕzrĕ, cold 135.5
ĕzrĭ'hl, she screamed 186.7
ĕtrû'q, she cried 155.9
enne'dzû, from up river, northern 110.10; 194.11
eño'sn, over across 193.12
eno'stsn, other side 193.9
eña'n, across 187.11
eña'ntsûtsûn, on the other side 138.18
e'ñĭçû't, out 139.1
e'ñĭçŭ'dû, e'ñĭtçŭ'dû, hereafter 130.16; 136.1
eñĭtcû'qoûðĭ'hltsûn, in years to come 135.7
e'dtû, all 140.8
e'dtĭ-nĭhltce'n, all around 114.2
etçĭñ, down at the river 188.4
e'ço, eço'xû, pot, 131.17; 132.16
e'çok, pot 131.11
cf. hlats-e'çok, earthen pot 180.9
ĕyû'kû, that 120.9
ĕyû'kûn, that (woman) 106.10
-ĕn (suffix, often with verbs), person who or whom (see n-, nn-, nĕn-)
xaidŏ''ĕn, dweller 144.12
loñĕn, many (people) 106.4
ĕ'zrĕ, name 164.10
ĕcrĕ''elû', it may be 107.10

i, the one 108.6
iotû'nn, those, the ones (persons) 137.14; 167.16
i'ûkû'ddû, heart 164.8
i'yĭ, that's it 114.12
i'toûta', soon 113.14
ĭnato'dzûn, hurrying 131.1
ĭ-, verbal prefix, meaning unknown
ĭne'ûðĕn, he thinks 119.2
ĭllûe'qtoq, as it grows light 138.10
ĭ'n, is 113.9
ĭnĭ'ñĭtâ', hurry! 120.8
ĭnnĭ'', although 108.8; whatever 121.7
ĭnnĭ'nĭtâ', you hurry 125.1
-ĭñ (verbal stem), to wash
ntĭthlĭ'ñ, she washes 157.12
ĭgĭde'nätlxwû'hl, I shall be short of 200.3
ĭs- (prefix), my (vocative only [?])
ĭsdă', friend 119.19
ĭstă, cousin 137.5
-ĭhl (verbal stem), to float or to cause to float
ndo'ĭhlĭ'hl, he was towing 133.4
-ĭhl, verbal stem
qŏqŏnĭhlĭ'hl, they keep them 182.5
ĭthlĭ', perhaps 142.10

o'ĭdĭt, him 129.5
o'ĭtsû, such 177.5; so 113.11
-o (verbal stem), to have position (?)
qo'ndûxaio', (stick) set up 111.13, 115.11; (tree) stood 166.1
cf. qo'nûqûxaiŏ'', (house) stood 172.14
-o (verbal stem), to untie
tû'kûnĭñûo', (you) untie it 117.13
-on, verbal stem
qoðûo'n, (village) was 119.9; 106.1
yi'ðûon, he wears it 115.3
ðoqlûo'n, put it on (my neck) 115.1
tĭðûo'n, she pushed it back 166.4
nûqûneŏ'n, they put on 174.7
qaiyitlo'ĭûxaion, they gave it to him 114.14
qogĭtĭ'ðûon, as the sun rose 109.3
tça'ûkûqûtlo'n, they had set to cook 131.11
qa'vwĭhlo'n, you asked them 169.5 (see -ni, to speak)

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-oĭts, -orz, -ûzr (verbal stem), to go (used in the dual only)
qûneo'ĭts, they went 197.2; they arrived 152.16
nŏ'qŏdĭçto'ĭts, they went on (again) 152.12
qûtĭðûo'ĭts, they left 152.6, 9
tûðo'qo'ĭtsdû'û, here when you (two) leave 152.4
çanqwûtĭçt'o'ĭts, they two went out 120.9
nĭhlä'nträtoʼûtû'cr, we will meet 185.16
qoûû'cr, they were going along 120.12
çŭnûçt'ûzrûtzûn', they (two) do not go out 137.16
qŏðo'qûo'rzûtzû, do not fetch 129.19
nĭ'hlxwûnqûçt'o'rz, they came together 185.6
oqh-, verbal prefix, subjective, second person plural
oqhtsĕ'n, make ye! 115.2
toqhltcĭ'hl, you will fall into 129.19
ŏ-, verbal and adjectival prefix
ŏqŏtco'q, big 109.8
ŏ'xŏ, with 120.2; in 108.1 (cf. yŏ'xŏ)
ŏqŏqŏyĭ'hl, now 107.1; and 119.6
ŏ'qŏdĕnni', hurry 183.11; quickly 151.3
ŏqŏtenna'xû, they themselves 186.14

unĭ'n, indeed 137.7
ŭ, wife 107.7
ŭt, wife 121.17
û'û, wife 120.4
ŭ'ûkai, wives 107.7
ûmmĭkĭ', almost 124.7; 181.2
ûmmŭ', sickness 109.1; 113.2
ûnato'dzûn', hurrying, 109.4
ûnählta'dû, (how) many 179.7
ûnĭhltrĭ't, she pushes from 134.3
ûnnû, my goodness! 112.14
ûhlte', straight 141.4
ûhlte't, all the time 199.10
ûxaidtû'kû, the superior of 120.6
ûqăĭ', because 111.11
ûqha'n, there's 125.16
ûqûhltĭk, then 108.5
ûçtcya'q, in the shelter of a spruce 198.3
ûdeññaʼðû, long 112.3
ûtda'n, they (emphatic) 137.16
û'tdĭ, her (own) 108.12
ûtdetdu'gŭ, she also 108.9
û'tdĭ-crĕ, maybe 121.8
ûtdĭnûqwûdoûðĭ'hltsûn, all the year round 202.2
ûtdĭvwĭ'tdl, may be 125.4
ûtdûho'ndlûŏ'n', I have finished (a story) 136.3; 197.3
ûtdûwĭntûtoq, daily 107.3
ûkhwû'l, none 121.10

yä-, verbal prefix
yä'ndûxaitcrĭ't, he let her go 158.9
qai'yännûqûdĭ'denĭ'gû, they quit 110.9
cf. yûantrûxûhltçû'q, she had thrown away
yädzû-, used as a verbal prefix (probably a preposition, -dzû, "from;" and a demonstrative, y-)
yädzûni'yitĭtltciç, she took it off again 134.15
yädzûtoûni'hl, will he get free? 155.14
yä'dzûgantĭtlne'k, she was about to push aside the curtain 112.11
yädznte'lla, take them off! 130.15
yä'dzdĭnĭ'ddiyok, he was free 156.2
yä'hltsŭn, the other side 135.15
yästsŭ'n, other side 112.11
-yăn', only (?)
qŏyä'n', only 107.14
viyä'n', no 110.2
tsōqŏyä'n', incessantly 114.8
-ye, in
ye, in 116.4
wiye', her inside 113.14
wiye'gû, inside 128.1
tĕ ye', in water 112.12
-yăq, -yo (verbal stem), to look for, to search for

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nŏqâ'ilyăq, she searched 129.3
nŏqo'ĭlyăq, she searched 164.13
ntrŏ'qŏdĭ'nĭhltdyáqn, whom we have been hunting for 186.8
qaiyâ'kânûqo'lyûq, they searched for 197.5
nŏ'qwŏtĭtliyo', he tried to find 196.3; 195.16
trûqwûtliyo'gû, we will hunt for 185.12
hûk'ûxailyo', he found 196.3
yă'llûkû't, smoke-hole 161.13
-yaiq (verbal stem), to bring, to get
qwûtdonyä'llyaiq, she brought in 108.5
tŏkŏnoqhliya'iqtsû, get ye water! 169.7
toko'ĭnqa'iyălya'i, they brought (water) 168.15
-yăhl, see -yon
-yĕ', suffix denoting possession
niyĕ''llai, for yours 120.7
ñĭ tsiyĕ', your grandfather's 203.1
-yĕ, suffix denoting plural
yurzyĕ'', family of children 162.14 (cf. yurz, small)
wo'ĭtdû'yĕ, sisters 114.6
gi'axayĕ', the older brothers 135.9
yetsr, breath, life 132.17; 150.2; 178.16
yi, his 107.12 (a demonstrative or perhaps a personal pronoun of the third person, usually appearing in the possessive; it is proclitic or a prefix, according to the degree of independence assigned it)
yi tço'gû, its bowls 169.8
yitco't, her belly 198.2
yi-, the same, as an objective prefix in verbs
yĭ'hlnĭ, she said 107.12
yĭ'hltcĭ't, he takes it 119.1
yĭhltço'n, he saw 118.16
yi'nĭhlne'k, he pushed her 154.13
qa'iyĭtĭtlgĭ'ñûs, they tickled him 177.14
yû'xûhltsûn, he smelled it 119.1
-yĭn, or -diyĭn (verbal stem), to practise shamanism
tr'ĭtdiyĭn, some one is practising shamanism 159.8 (cf. tdiyĭ'n, shaman 159.9)
yĭhl, also 106.2
-yĭhl, with
yiyĭ'hl, with him 107.3
nĭ'hlyĭ'hl, together (with each other) 184.15
-yĭhl (verbal stem), to take hold of (see -tcit)
yĭ'hlyĭ'hl, he snatched 171.1
qa'iyĭthlyĭ'hl, they caught him 175.12
yĭ'tliyĭ'hl, he caught 134.1; 158.19
-yĭq (verbal stem), to rest
ntĭ'tliyĭ'q, he began to rest 172.2
yĭt, in 108.10 (cf. ye)
niyĭ't, your contents 197.12
yit, there 106.2
yi'tn, there 136.6
yitqoĭtçĭ'ñ, below that place 119.7
yitwĭ'ntûdû, next day 112.18
yi'tqoĭyû'kû, thereupon 133.16; 154.19
yitqo'ño, meanwhile 110.17
yi'tqwûttsûa'n, thither 155.5
yitho'itsûn, and 106.6
-yĭt, verbal stem
tŏ'qŏnû'xûhlyĭ't, they plunged in 199.7
-yĭl, verbal stem
nĭ'gĭnĭddiyĭ'l, they flew away 159.4
-yo (verbal stem), to travel, to go (used only in the singular)
neyo', he went 111.10
nĭneyo', he went 111.17
nĭñĭddiyo', have you come back? 137.6
nĭnĭssiyo', I have come back 137.7
no'ĭndiyo', he came to 112.10
nnû'xûdiyo, he went (on his return) 121.3
ntû'ðiyo, he went off 195.2
do'ĭðiyo, he went (up) 195.15
taðiyo', he went 111.9

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-yo (verbal stem), to stand (plural only)
nûqûditliyo', they were standing 188.11
-yon, -yähl (verbal stem), to grow, to rear
noiyä'hl, she grew up 163.5
nañiyä'hlto'ñ, when you were growing up 146.7
naðiyo'n, she grew 202.4
qai'yentliyo'n, they brought him up 114.4, 6; 141.1
nĭhlyä'ltzû, did not bring me up on 174.16
yo'ûrtrû', daughter 113.7
yo'ñĭtro'rt, she loved 135.7
yo'ñĭtsŭ'n, she does not want to give up 126.18
yŏ'xŏ, by him 108.17
yo'xoĭnnû'qai, close to 199.8
yo'xoĭnnŏ'qsn, by her 175.9
yŏ'xŏgĭ'tdû, to one side 206.1
yŏq, you, ye, 135.2; 159.10
yŏqgŏtsi', your grandfather, raven 5; 110.14
-yok (verbal stem), to do
dĭ'ñĭdiyo'k, thou didst 156.10; 130.14
dĭ'ssiyo'k, I did it 157.1
dû'qûtdiyo'k, they did 135.4
dĭtdiyo'k, he became 183.15
do'ĭnyellyo'k, she fixed 132.19
tdŏ'xwŏûtlya'xûn, I shall act concerning her 112.4
yûû'n, yonder 111.9
yûo't, right there 186.6
yu, air 167.12
yûxûdethŏ'q, it (a bowl) flew up 167.12
yû'xûçk'û'dzû, her shoulder 117.2
yûq, house 109.12; place, seat 112.13
-yûq (prepositional suffix), under
xoiyû'q, under 131.6
yû'qai, there 106.10
yû'qăĭ, down (on the ground) 187.14
yûqho'tsû, the same 107.4; just so 112.9; all over 119.5
yûqhoĭnnŏ'kŏ, shoreward 118.16
yurz, little 112.11
triyu'rz, kayak 127.17 (cf. tri, canoe)
yurz, child 152.18
yû'kai, that 146.22
yû'kûn, the person 146.19; 194.6
yû'kû, down 132.17; inside 112.15
vwiyû'kû, inside 112.16

wă'nkgyûk, "ice-cream," a dish of berries and oil 108.11
we'tdoi, baidara 184.4
wiye', her inside 113.14
wiye'gû, inside 121.1
wiyeqŏdo'ĭdlnĭ'ñtsûn, she being angry 108.4
wiyĭ't, into 108.12
wĭ'ntû', to-morrow 120.5
yitwĭ'ntûdû, the day afterward 191.15
wĭ'ðûç, the skin 133.9
wûhl, sleep (a noun, but often compounded with verbs) 107.2
wû'hlaqa, I am sleepy 107.12
wû'hliakai, snow-shovel 161.12

ma'mû, breasts 108.13
me'llûk, soap 145.5
-mĭdzû (adjectival stem), flat
tdĭ'mĭdzû, flat (stones) 130.9

n', just 137.7
-n, -nn, -nĕn (suffix), person who or whom (often making a relative clause of a verb)
ðĭsdo'n, (with whom) I live 154.1
neyo'nn, who came 154.18
neyo'nĕn, who came 154.6
ûðĕtdo'nĕn, dweller 154.5
nää', mother (vocative) 112.19
nää'i, sun 106.8
-naiq (verbal stem), to speak continuously
qänna'iq, she spoke 107.3
â'kâ qûnnai'q, she called to 112.19
nan', face 108.4; 133.7
tdûna', her face 200.16

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na-, adjectival prefix
naðĭ'hl, warm 164.15
nä-, verbal prefix
näçta'n, she lay down 187.15
qenäçtrĭ't, they got ready to go to bed 177.12
nähltcĭ'ttsû, he being afraid 194.8
-nähl, verbal stem
nŏ'xwŏdĕnnä'hl, she is coming back 192.18
ne-, modal prefix, used with completed action
neyo', he came 139.8
nĕ'ûkan, he came (in a canoe) 132.4
qûnedä'tl, they have come 194.11
tçûnehltlŏ'q, he leaped out 108.2
nä-, nĕ-, modal prefix, regularly used with certain verbs
qŏnĭhla'n, she sees 108.1
yi'nihla'n, she saw 108.2
e'nätlĭ'hl, I will see 127.19
nähltcĭ'ttsûn, being afraid 134.10
qûnähltcĭ', they are afraid 135.9
t'rûqûne'ûðût, they awoke 204.9
ne'rsn, waist 157.13
ne'dlañ, meat 119.15
-nedzr, middle
dranne'dzr, noon 160.11
qaiûne'dzrû, midwinter 126.1
-ni, -nĭ, -ne, to speak, to say something
nnĭ, he says 119.15
ñĭtĭsnĭ', I said to you 178.18
sĭ'hlnĭ, he said to me 203.17
sûqû'n'ni, they tell me 163.16
de'hlnĭ, he says 141.16
tdĭñĭtû'xûsnĭ, I said it to you 155.15
tdûta'ðûnĭ'', he told her 153.9
tdûxainnĭ', tell them 179.8
doûta'ðĭnĭ, (bird) is singing 127.7
qonĭ'gû, (their) report 150.17
trûn'nĭ', they say 106.1
ûhlne'tsûn, he addressing 169.1
ûqăhlne'tsûn, saying to him 152.18
ñûqûn'ne'tû', if they say to thee 179.6
qûnne'dtsû, saying 152.14
-ni, verbal stem
yi'nûqo'ni, does he know 180.16
qa'ntrŏqŏqŏne'gû, they knew not 163.1
ni-, nĕ- (verbal prefix), again, back (often with *t* or *d* before the stem)
nie'nĭçtŏk, it flew away again 198.17
ni'yĭhltcĭ't, he took again 162.4
nĕehltço'n, she saw again 193.3
nû'qûdĭdä'tl, they came back 191.7
nûqaito'ts, they (two) came (home) 186.3
nû'xûdûkahl, he paddled (again) 158 (cf. xûkahl, he paddled 157.8)
ni'yi-, verbal prefix, on (?)
ni'yidoĭhltcĭç', he puts on 195.19
niyĭhltrĭ'hl, she is wetting it 128.14
nie'ûxû, outside 106.12
niyû'q, down 197.7
niyû'kû, within (the parka) 108.13
nĭnnĕ''ĕ, up river 194.17
nĭnnĕ'ĭtsûn, northward 184.17
nĭnnĕ'û, up river 194.12
nĭnnĕ'ûxû, back 176.8
tdŏ'xŏnĕ'ûxû, behind him 176.7
nĭnnû'qai, back 194.5
nĭnnû'kû, back there 108.16
nĭñûkhâ'gŏ, on the earth 108.18
nĭle', bear 128.8
-nĭhn, -nen, -nĭhl (verbal stem), to drink
ñĭtdĭnnĭ'hn, drink (thou)! 179.2
ĭtdĭnnĭ'hn, he drank 169.13
ðĭsĭnne'ntzûn', I drink not 169.6
täsunĭ'hl, I will drink 112.13
-nĭñ, -nĭhl, verbal stem
no'ûntĭtlnĭ'ñ, she remained (continued) 107.14
qoûtĭtlnĭ'ñ, he became worn out 205.5
dûtäsnĭ'hl, I will die 122.4
dûtäsnnĭ'hl, I am to do 163.16
-nek, -nĭk (verbal stem), to do with the hands (?)

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yidŸhlne'k, she pushed (a sled) 152.9
yûkûnŸhlne'k, he finished 151.6
Ÿ'tdŸðŸtlne'gû, I got with difficulty 169.12
nda'dlne'k, he reached 183.12
nŸhlk'a'gŸnŸhlne'k, she made an opening (she pushed it each way) 188.10
nŏ'xŏnnŸ'k, she worked 199.10
qaiyido'ûdlne'k, she reached down 179.1
qaiyû'kûnŸhlne'k, they finished 191.10
qû'nûçûne'k, he could not 176.3
ûtda'ndŸdŸnne'k, he hurried 195.10
û'tdûk'û'nûqo'Ÿdlnek, they found themselves together 185.9
qaiyâ'kâqûnŸ'çûne'k, they could not find him 186.3
qûtdû'xainne'ktû, when it (ice) was gone 123.17
sä'ntŸhlnŸ'gû, my helpers 169.16
nŏ'xŏnnı'k, she worked 199.10
nŏxŏnnŸ'ktsû, to work 202.5
-nŸk, verbal stem
tû'kûtdûnŸhlnŸ'k, he rose to his feet 181.6; 108.15; 127.17
-nŸq (adjectival stem), sweet
lŸnnŸq, sweet 119.4
-nŸq, verbal stem, probably connected with -nek
ûtrihlnŸ'q, some one scratched 107.2
û'qûdĕnnŸ'qtoq, when they had finished 135.16 (cf. hŏkûqûnŸhlne'k, they completed it 135.17)
sŏxŏŸndûdŸhlnŸ'q, are you bothering me? 170.1
nûqo'ŸhlnŸ'q, they splashed 188.9
ûn-qû'xûhlnŸ'q, he pushed 176.5
qaiyŏ'xŏnŸhlnŸ'q, they tried to get (for a husband) 166.11
yi'yŸhltĕnnŸ'q, she stretched it 128.12
nŸhl-, prefix, used of reciprocal relations and positions
nŸhlû'kû-dŸ'tnnŸ, they said to each other 185.4
nŸhl'tsû-qonŸhltrŸ't, together she banged them 186.14
nŸhlŏxŏk'o'dzû, each side of 172.16
nŸhlnŏ'xwûhl, each other 153.15
nŸhlû'n, the two 177.1
nŸhlo'kai, couple 186.17
nŸhltrŸ'ç, wolverene 162.12
nŸgeta'i, hawk 159.18
nŸ'get'a'i, hawk 122.16
nŸ'koxwûn, wolf 163.2
noiyû''û, beaver 120.15
nŏ'ot, outwardly 176.5
no'ûn- (verbal prefix), down
no'ûnûxû'ddiyo, he came down 206.6
no'ûnyi'doŸhltcŸ'ç, he brought down 195.17
no'ûngŏ'qŏnŸçûtû'k, broken down 195.13
no'ûnyi'nŸhltcŸ'ç, she put it down 129.10
no'ûn-, nû- (verbal prefix), horizontal
no'ûndŸtŸðûâ'i, he stretched across 123.10; 163.3
nûqûtäçdäthl, they went (across) 187.11
no'ûn-, verbal prefix
no'ûnyi'doŸhltcŸ'ç, she put on (as a garment) 135.12
no'ûdû, twice 145.16
no'ûtçĕn, two (people) 136.5
nŏ'kâihlon, woman 106.4
nŏ'koŸhltä'hlnŸ, women 106.6
nokhâ'gwi, stone 197.9
no'ûhltcŸ'dl, work-bag 201.1
nû-, nŏ- (verbal prefix), of reaching a limit, of coming to rest
nû'qûnedâ'tl, they came to (a certain place) 135.14
nû'qaihltsĕ'n, it is finished 157.7; 187.6
nû'qûdŸtliyo', they were standing 196.8
nû'qûtŸtliyo', she poked around 202.12
noŸta'ûðût, she stood 107.16
-nûq, verbal stem
vwûqa'iðûnû'q, was lost 197.5; 192.17
qûtdŸçŸnû'q, he became tired 205.4

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-nûk (verbal stem), to swallow
qŏtĭtlnû'k, she swallowed them 197.15
nna'xû, that one 137.18
nnählta'dû, how many 205.8
nnedzr, middle (of house) 108.16
nne'gû, fine 108.6
nnĭdlûkgwâ'i, the beads 204.1
nnŏ'kŏ, shoreward 205.10
nlkwosna'llûdû, ten 205.6
ndado'ñ, how long since 175.18
n'dato'ñ, how long ago 202.9
ntdŏ''otsû, from downstream 203.8; southward 171.10
ntdŏ''tsûn, southward 184.17
n'dlûkhwâi, beads 161.2
ntdû'kûtsûn, up (through the smoke-hole) 200.10
nta'dzu-tcĭ, anything 153.1
nte'dûla'i, a drift-log 171.13
nto'q, soon 199.5
-ntsĕ, nose
qa'vwantsĕ', their noses 195.9
-ntdogû, forehead
santdo'gû, my forehead 130.11
nta'dz, how 113.1
nta'dzû, what 113.2
ñan', earth 147.4
ña'ntsû, earthward 185.17
-ñan, across
eña'n across 187.11
eña'ntsûtsûn, on the other side 138.18
doña'n, across 173.7
ñĭ-, prefix with neuter verbs and adjectives
ñĭzre'n, beautiful 109.9
ñĭtco'xû, large one 118.16
ñĭlä'n, he is 109.9
ñĭ-, prefix with adverbs and other words indicating direction
ñĭyû'kû, down (into the ground) 185.13
ñĭtdû'kû, up 129.6
ñĭtdû'kûtsû, upward 185.14
ñiyû'qăĭ, those (animals) down 149.1
ñĭtçĭ'ñûn, the ones down there 194.10
ñĭtçû, ahead 134.1
qoñĭtlo'i, the last 136.13
yŏ'xŏñĭtçĕ't, abreast of her 203.10
ñĭ-, ñû-, prefix with nouns, prepositions, and verbs, second person singular (see ñûn)
ñĭ-te'-nna'xû, even thou 152.1
ñĭtrû'q, cry (thou)! 161.15
nĭñĭhla'n, see thou! 146.4
qwû'tdĭnĭñeyo, you have come in? 131.13
xa'ñûho'ĭhl, go on! 130.19
ñŏxoû'n, on thy account 156.11
ñû-qa'itĭðĭhlûxă'hl, thee they will kill 181.18
gĭ'tdûñĭtätltä'hl, I will save thee 183.8
-ñĭhl, verbal stem
yûä'nteñĭhl, empty it 146.14
yûxaiñĭ'hl, she emptied it 145.16
xaiñĭ'hl, she poured 200.16
qâqani'yineñĭ'hl, he threw back at them 168.1
taðûjrĭ'ñĭtl, she dipped in 203.6
ño, why 161.1
ñŏo', yonder 111.11
ñŏo't, yonder 108.15
ñoo'ĭdz, yonder 197.11
-ño (verbal stem), to carry on a conversation (see -ni)
yi'tsûqûtĭ'ðĭño', he answered 198.14
qañûñŏ'', you spoke 180.5; 179.6
qŏ'qŏtĭðĭño', they fell to talking 153.14
-ñaç, -ñûç (adjective stem), long
ñûç, long 157.12
ûqû'dlĭñû'çtsûn, (how) long a time? 177.8
deñña'ðû, long 164.14
tçûta'ñûç, night 193.11
qa'iûdĕnne'ñaç, all winter 125.18
săn dĕnne'ñaç, all summer 135.3

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ñon, mother 112.19
ñûn, thou 108.18

-län, -lähl (verbal stem), to be
ŏqtlä'n, ye are 158.10
ñŭlä'n, he is 109.9
qûtdelä'n, they were 194.13
ñŭläntdo'ñ, when he was 138.13
qedlä'n, there were 119.13
qedlû", was there 128.1
xaidlû'ûn, who used to be 151 16
qûtäçtlû', began to be 113.15; qûtä'çtlû, 135.5
äçtla't, he became 109.6
yieçtlû', he became 107.5
itoŭlä'hl, there will be 109.1
qûtoŭlähl, there will be 160.7
qwûtoŭlä'hldû, where it will be 196.19
-laiq, -lähl, verbal stem, used of plural objects
niyilai'q, he put them 115.15
ni'yidŭlla'iq, he puts (them) 123.7
qûtdaiyila'iq, they put them into 204.17
ye-yila'iq, she put them into 199.13
nŭ'ngûqŏla'iq, they put 193.18
doiyû'xûdŭlla'iq, she hung them 199.12
ñŭtlo'itätlä'hl, I will give you 120.16
qoŭlä'hltsûn, taking them 133.17; 167.17
l-, adjectival prefix
lŭnnŭ'q, sweet 119.4
lûk'wŭ'hl, white 164.14
lûxxä'n, fat 122.14
lt'a'ktsûn, raw 115.15
-laiq, -län (verbal stem), to kill
ûnŭ'ñŭla'iq, do you kill 125.15
ûŭthla'iq, I killed 125.12
û'ûlla'iq, he killed 123.12
ûðellän', you killed 125.3
llai, to be (for) 145.6
qwŏlla'i, for 196.19
niyĕ'lla'i, for yours 120.7
llai, material 191.6
-lŭñ (verbal stem), to flow
qwûllŭ'ñ, current 157.12
nedlŭ'ñ, current flows 157.16
gäçtlŭ'ñ, streaming (tears) 156.15
lŏ', hand 145.11
lŏk'a'iñ, claws 175.16
loñ, many 119.10
lo'ñtsûn, (being) many 109.7
loñn, many (people) 114.6
lo'ñnû, many 126.5
ûlo'ñ, many 125.12
qŏllo'ñ, many 184.3
qŏllo'ñdû, many 121.11

llo, it must be (contrary to expectations) 149.8
llo'-tcŭ, I didn't suppose 119.13
-llo, -llo', verbal stem, relating to plural objects
ni'yinello', he gathered up 122.15
n'dŭne'llä, (you) put (sticks) 126.9
no'ûnne'llo, she put 129.11
qonyi'tdûxaillo, he threw them 161.13
yä'ntŭgello', she undressed him 184.5
trŭgûnellŏ", she took out 201.2
yädzntä'çtlo, she took out again (teeth) 134.16
yä'dzûyitä'çtlo, she took off 128.1
-(ll)ûûn, -(ll)ûeq (verbal stem), to be light, to shine
e'llûû'n', it shines 138.2
qûllûû'n, light 114.3
ŭtŭ'llûĕ'ûqtoq, when it became light 136.13
ni'ŭtŭllûe'qtsû, it to grow light 128.9
qo'xwûllŭe'hl, it grows light 138.16
qa'idlûû'ntsûn, it being bright 111.6
qaitŭtlû'an, it grew light 111.5
-llŏ', -llû' (negative), to be not
xŏwûllŏ", there was not 173.14
ûxaillû", she is not 152.3
wûhlnehlte'llû, he sleeps not 110.16
xû'thlû, I am not 157.14
llŭ'kgo, I wish 182.18
llûqdo'ñ, part 119.3

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hlats, dirt 173.14
hlats-e'çok, earthen pot 180.9
hlĕ'akû, fish 113.5
qlĕ'ûkû, fish 188.16
hlŸk, dog 198.13
hlŸŸkaç, dog-skin 173.11
hlŏ', true 121.8
hlŏ''ŏ-tcŸ, truly 108.18
-hl, -tl, modal suffix, makes certain verbs transitive
nŸhlyä'ltzû, did not bring me up 174.16
cf. noiyä'hl, she grew up 163.5
qa'iyetliyo'n, they brought him up 114.4
cf. naðiyo'n, she grew 202.4
qa'iyŸhlnŸ, they said (to a definite person) 174.12
cf. trûn'nŸ', they say (used as a quotative) 174.12
yi'nûxûhla'n, he saw 173.3
qwŏtdû'xûhltdä'tl, she threw 200.10
cf. nnûxaidä'tl, fallen 167.14

-tlän, verbal stem
qaiçtlä'n, it was born 147.18; 113.17
cf. qûtäçtlû', she became (with child) 189.2
nû'qûtŸçŸllû', she conceived again 190.9
tlĕ'akû, wretched 172.4
tlen, mice 198.5
tle'dû, tender 199.5; soft 179.11
tlŸhl, string 127.18
-tlen, -tleq, -tlŸhl, to dress, to wear, to tie on
ûqû'tltlĕ'n, they wore 173.11
yenyä'çt'lĕn, she dressed her in 203.3
yit-yeçtle'n, she put (clothes) on him 184.7
gŸtdŸnŸhltlen, she tied on 126.16
nû'qûðŸtle'n, they girded themselves 191.6
yeçtlĕ'n, she dressed him 145.7
nnûû'dûtle'q, he is dressing 138.10
ntŸd-ûtle'q, he dressed for the trail 170.6
cf. qwûtdŸ'gûdû'xûhltlŸhl, tie on 126.8
-tlo, after
qoŸtlo'gû, after 145.9
tlŏqtä'hl, mats 116.12
-tlŏq (verbal stem), relating to substances of semi-liquid consistency
nŸtltlŏ'q, he smeared 119.5
qû'dŸnŸtltlŏ'q, he smears 119.4
-tlŏq, -tlŸhl (verbal stem), to jump
trĕ''ehltlŏ'q, he leaps (out) 159.12
t'rănûqaihltlŏ'q, they jumped out 198.2
tûka'intltlŏ'q, he jumps up 158.19
xăhltlŸ'hl, she bounded 165.19
ûxăhltlŸ'hl, she bounds 158.11
-tlot, end
vwûtlo't, its end
-tlŏk (verbal stem), to laugh, to smile
nŸgetlŏ'k, he laughed 162.1
nŸgŸtlŏ'k, she smiles 133.2
nŸ'gûqûtlŏ'k, they were laughing 186.18
-tlŸ, -llĕ (verbal stem), to sing
gûqaitä'çtlŸ, they sang 165 10
garzrŸllĕ'tsûn, some one singing 200.14
gŸllĕ', songs 156.10

văqă'gûdŸhlti, few, little 125.3, 15
văqă'gûdŸhltûn, small 123.3
va'vû, food 121.14
von, her mother 108.8 (see ñon)
viyä'n', no 120.3
vŏ'xŏ, on it 108.6
vŏxŏ-khwû'l, without 121.12
vŏ'xŏcrĕnda'xû, somewhere else 124.13
vŏ'xŏqûtdedtre', flag 111.14
-vwahn (verbal stem), to swim
kwăttû'çûvwähn, he swam around 159.15
ntŸðûvwä'hn, he swam 205.4
-vwarts (verbal stem), to boil

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ûhlvwa'rts, she boiled them 200.2
gĭtlvwarts, she cooked it 200.7
qaiyitäçtla'rtsr, they boiled 177.3
vwa'rdzr, cooked 174.17
vwăhntdo'n, ruff 112.2
-vwĭhn (verbal stem), to fill, to be full
tûkûdĭ'neûvwĭ'hn, it was full 145.14
dĭtĭnĭ'ñĭhlvwĭ'hn, did you fill? 124.12
-vwĭt (verbal stem), to turn upside down (see vwût, belly)
yû'kûâtdŏvwĭ't, he turned upside down 184.4
vwĭ'tcĭñä'ç, muskrats 159.16
-vwon, border, edge
tĕ'ûkavwo'n, beach 133.4
vwŭ'nûk'û, pond 184.3
vwŭç, bank 202.8
vwŭçt'o'xû, bank 112.6
vwŭt, belly 113.1
tdû vwŭ'dû, his belly 115.14
vwûδa'dljrĭ'ñû, Canada goose 159.2
vwû, third personal pronoun or a demonstrative pronoun
vwû, her 121.17
vwĭ'tsĭĭdäo'n, his relatives 114.10
vwănne't, for him 189.13
vwûlû'qdo'ñ, part 119.4 (cf. llûqdo'ñ 119.3)
vwûzro'-tcĭ, that's why 128.5
vwûdĭ'hlqwâ, in payment 120.16
vwĭtdĭ'sĭnyä'q, I am tired of 119.16
vwû'nĭδĭsto'xû, I will try 110.17
vwûçütcĭç, (fish-net) was tied 115.13
vwûqa'iδûnû'q, he was lost to view 185.18
vwûqa'iδûnû'xûn, the lost one 152.14
vwŭ'nûqûhlyû'kû, in the morning 193.14; 198.4
vwŭ'nûqûhltse'gû, early in the morning 191.5; 127.4

δan, neck 196.2; 115.1
δa'gû, throat 112.15
δo, mouth 145.13
δûç, skin 120.15
-δĕn (verbal stem), to think
ĭne'ûδĕn, she thought 107.3
deĭne'ûδĕn, he thought 172.4
qa'iyeneûδĕntzûn', they do not think about him 111.11
ĭnĭ'sûδĕn, I thought 119.14
cf. ne'ndagûδĭ'q, I was thinking about 191.2
-δĕt, verbal stem
ûgĭδĭδĕt, it fitted him 196.1
vwûgĭ'δĭδe't, it fits him 195.19
-δĭq, verbal stem
nda'dlδĭ'q, (heart) beat fiercely 164.9
-δĭhl, verbal stem
qŏ'qŏtĭhlδĭhl, will they spare you 181.17
-δĭhl (adjectival stem), to be warm
naδĭ'hl, warm 128.10; 145.3
-δoĭhl (verbal stem), to sleep
qûnaδoĭhl, they slept 152.11
qûnaδo'ĭhl, they will sleep 185.6
naδo'ĭhl, he slept 124.3
näso'ĭhl, I slept 150.6
-δon (verbal stem), to eat
yi'taδo'n, he ate 122.16
gŏqŏtaδo'n, they began to eat 180.11
-δût, -δĭk (verbal stem), to wake up
trä'ndûδût, he awoke 193.11
t'ränĭ'dûδût, he awoke 121.13
t'räδĭ'k, he woke 170.6
trĭnŏ'xŏdûδĭ'hl, he woke up 177.16
-δût (verbal stem), to stand (singular only)
n'dûδût, he stands 157.11
noûta'ûδût, she stood 200.12
tûka'ndûδû't, he stands 155.14
-δût, -δĭq, verbal stem
vwûδû'qtiye'gĭ'δûδût, he became sad 155.10
vwûtrevo'ûdĭtlûδĭ'q, she became lonesome 201.14
gĭtdû'xaiûδût, (hardly) did she bear a child 189.3

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-ðût, verbal stem
ɣdɣne'ûðût, he had not (strength) 122.6
-ðût, verbal stem
nû'qoðût, they lived 123.1
-ðot, -ðoɣdû, far, distant
nɣhlðo't, far off 146.19
qoðû'dû, not far from 152.4
nɣûðo'ɣdû, far off 135.2
nɣhlðo'ɣdû, far off 186.7
-ðût, -ðot (verbal stem), of the elapse of time
qŏtaðû't, it became (a long time) 148.11
nŏqŏta'ûðût, year passed 189.1
tŏqŏdû'xaiûðût, it came summer 171.7
nɣhðo't, long time 148.11
ðɣ-, ðĕ, ð-, modal prefix, used of continuous acts and states
ðɣhltzû'k, he stuck 156.4
ðĕtdo', he is 108.16
ðihlɣɣhl, she seized 206.1
yi'tɣðoxa'n, he carried on his back 206.6
ntɣðûvwă'hn, he swam 205.4
tokâ'ðiyo, he went ashore 205.12
ðɣ-, ð-, verbal prefix always found with a certain stem
ðɣtlûxa'n, he killed 196.13
sɣ ðo'qhlûxa', kill (ye) me! 196.10

ça- (prefix), refers to a fire
ça'ûkûnɣgɣneo'n, she put on the fire 204.5
çan- (prefix), out
çantûçiyo', he went out 154.16
çahl, entrance 155.12
çahlyû'kû, entrance 154.9
çetû'ñ, out of doors 147.13
çɣhlto'xû, top of 198.11
çoqŏne'rsn-qoxo'ût, half full 203.7
-çûç, belt
gyûxûçûç, deer-tooth belt 158.8
çûqûna'n, still 124.18

-çût, first
qoñɣçû't, first 167.6
-çût (verbal stem), to fall
qûtdû'xaihlçût, he fell down 206.8
çrĕ, perhaps not 150.2

tça'ûxû, coals 180.9
tça'ûq, sinew 201.4
-tçat, first
detça't, first 136.10
tçĕ, head 107.2
tçĕ, still, as yet 136.8; 181.11
tçĕ''ĕ, branches 157.16
tçeo'ɣhl, pillow 197.10
-tçĕtç (verbal stem), to suck
täçtçĕ'tç, she sucked 145.13
-tçĕ, -tçĕhl (verbal stem), to sit, to remain, to live (plural only)
dûðoqhltçĕ', stay 134.14
qatɣtltçĕ', they staid 135.3
qûdɣtltçe'i, dwellers 153.1
trä'toɣhltçĕ'hl, let us remain! 159.11
-tçĕ, verbal stem
vwɣtdûdä'hltçĕ, they were pulling the sled 192.11
-tçɣq, verbal stem
yina'nyieçtçɣ'q, she sticks in each 108.14
qû'gɣnetçɣ'q, he pressed against 134.13
tçɣ'gɣtsû'xû, hood 196.8
-tçon, -tçĕhl (verbal stem), to find, to see
qûhltço'n, she saw 131.3
ɣhltço'n, he saw 111.7
yɣtltça'gɣtzûn, he saw not 122.6
ñŏ'qŏtɣðehltçaltû, if you will not see 156.7
-tçon, tçûk, -tçĕhl (verbal stem), to hear, to listen
yidetço'n, she heard 127.8
yidetçû'k, she heard (not) 127.7
gatoɣtçĕ'hl, she expected to hear something 200.12
-tçon' (verbal stem), to die
dätço'n', he died 206.9

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tçoç, big 171.13
tçog, bowl 108.12
tçûñ, meat 131.15
tçûn, bones 119.7
tçŭn, legs 111.4
vwûtçŭ'ñ, its legs 196.1
tçû, daughter 109.10
tçû- (prefix), out of
tçûneyo', she went out 107.15
tçûqûtäçdätltû, when they came out of 107.9
tçûtda'n, one night long 181.17
tçûta'ñûç, at night 107.1
tçûkûtçĭ'nû, seals 123.16
-tçût, verbal stem
tĭtltçû't, they began to fight 186.13
qûtĭ'tltçû't, she rushed 129.7
-tçûk (verbal stem), to comb
ûxaitçû'k, she combed 203.3
xaitçû'k, she combed 200.17
-tçûq, verbal stem
nĭgĭ'nĭtçû'q, she made "ice-cream" 200.4

-zrak (verbal stem), to shave, to whittle
yitĭtlzra'k, he whittled 151.4
-zren (adjectival stem), to be beautiful
ñĭzre'n, beautiful (woman) 109.9
de'zre'n, good things 192.15
qaizre'ntdû, the finery 131.19
-zrehl, -zrĭhl (verbal stem), to scream
taðûzre'hl, she began to scream 134.10
nûxaizrĭ'hl, she runs screaming 159.3
trûxaizrĭ'hl, there is shouting 133.14
zro, only 107.7
qŏzro', only 113.11

săn, summer 135.3
săntoq, summer-time 199.11
si, pronoun, first person singular
si yĭ'hl, with me 120.5
sĭtdetdu'gŭ, I too 107.12
sŏ'xwŏ, from me 109.5
sŏqŏ, for me 120.14
sĭ'axa, my older brother 107.7
sû û'û, my wife 120.4
năso'ĭhl, I slept 150.6
dĭ'sta, I am 113.1
dĭsĭñĭlyo'k, you did to me 146.10
sû'qûtûðĭ'hlûxă'hl, they will kill me 194.8
-son (verbal stem), to eat (first person only), due to assimilation (see -hon)
ðĭsso'ntsû, do I eat? 177.5
-so, -soĭhl (verbal stem), to go (first person only, assimilated from -hoiq, -hoihl)
tçûnĭsso', I have gone out 164.3
tçûtäso'ĭhl, I will go out 163.17
sû'xûhltdeo'n, it was dark 106.8
sû'qûhldehltlĭtç, darkness 108.3
sû'xûlûk, dear 134.11
-sn, suffix, locative
dŏ'qsn, on top 200.11

-jreq (verbal stem), to take a wife, to marry
ûhljre'q, she caught 198.6
qûhljre'q, they took (as wives) 110.5
-jrek, verbal stem
nŏxâihjrek, she took up (two pails of water) 203.13

crĭhlqûdĭ'llŏxwŏ'rz, they shouted 152.15
crĭhlto'ĭĭhltcĭ'hl, she tears in pieces 134.4
crĭhlto'nedo'ĭq, (you) hide 194.19
crĭhltûe'dokâiq, he ran and hid 206.2

tsan, and, so 187.9; 189.11
-tsan (verbal stem), to be hungry
detsa'ntsûn, being hungry 115.11
dĭstsa'n, I am hungry 132.9
qûtdetsa'n', they were hungry 198 4
tsĕ, ears 200.13
-tsĕ, grandmother
vwĭtsĕ', his grandmother 114.4
tsĭ'tsûn', grandmother to 204.14
ûtdĭtsĭ, her grandmother 202.4

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-tse, -tsĭq (verbal stem), to rejoice
wĭ'tsûdoqetse', rejoice 198.7
sĭdähltsĭ'q, she rejoiced 199.14; 202.12
-tsĕn (verbal stem), to make, to do
oqhltsĕ'n, make ye! 115.2
qa'iyitĭtltsĕ'n, they began to make 191.8
-tsĕn', -tsĭtl, verbal stem
qa'iyitdo'ĭnqûdĭ'nĭhltsĕ'n', they covered them up 192.1
qûtdûkwongĭdĭ'nĭhltsĭtl, she closed up (the ground) 149.5
-tsi, grandfather
vwĭtsi', his grandfather 114.3
vwĭttsi'û, his grandfather 114.4
tsĭtl, wretched, 127.9; rascal, 117.7
-tsĭtl, -tsĭhl, verbal stem
ga'tĭtltsĭ'tl, they threw 177.4
niyidĭnĭhltsĭ'hl, he threw it back at her 167.10
wû'k'ûyidehltsĭ'tl, it fell on him 206.9
tsĭ'vwûĕ'l, spruce-leaf 112.9
tso, caches 119.9
-tsûn' (prepositional suffix), toward, to
qwû'tsûn', to 137.15
-tsŭn', verbal stem
yŏ'xŏtaçtsŭ'n', she became unwilling to let him go 153.8
qo'qaitsŭ'ntsû, they do not wish to give up 182.6
-tsûn, verbal suffix, makes the verb continuous in action, as does a participle
qota'ðiyo'tsûn, they were going for 112.1
qûllûû'ntsûn, shining 115.6
detsa'ntsûn, being hungry 115.11
ñĭlä'ntsûn, being 122.16
tsŭ'nû, wings 111.3
-tsŭnûkai, children
vwĭtsŭ'nûkai, children 198.3
tsû'xû, hood 134.2
tsûqŏyä'n', altogether 111.1
tsûqona'gû, instead 186.18
tsûqoyĭ'hl, also 111.2; at all 106.12
tcal, tails 177.1
tcädlo'i, end of tail 199.9
tce'dlû, man 107.4
tcedl, boy 113.18
tcĭ, too, also 108.4; 120.15
tcĭn, too 109.4; 120.15
-tcĭ, end 111.13
qŏtcĭ'l, the butt (of a log) 176.15
tcĭ'yûqho'tsûn, just the same 133.1
tcidl, younger brother 134.11
-tcĭç (verbal stem), to tie
ĭtätltcĭç, I will tie 107.9
qaiyĭtltcĭ'ç, he tied it 133.4
qo'ĭntiltcĭ'ðû, girded 158.8
cf. tĭgĭtltcĭ'ç, she fished 199.11
-tcĭç (verbal stem), to strike
yinû'xûhltcĭç, he struck 133.7
-tcĭç (verbal stem), relating to flat flexible objects
no'ûnyĭhltcĭ'ç, she puts it back 128.14
ni'yinĭhltcĭ'ç, she put 131.6
-tcĭt (verbal stem), to seize, to catch (see -yĭhl)
yĭhltcĭ't, she took (hold of his hand) 145.12
yitĭtltcĭ't, he was about to take 172.8
cf. qaihltcĭt, married 127.12
-tcĭt (verbal stem), to hang
nûxaidtcĭ't, it hangs 112.6
-tco'i, grandchild 203.4
tcŏ'qŏlokâi, fox 199.1
trähltçĕt, kashime (a club and sleeping house used only by the men) 107.9
t'rän, old woman 199.10
treða', behold 108.3; 138.15
t're'dû, barely 181.17
treða't, behold 138.15
tri, canoe 115.14
triyûrz, kayak 123.6
trĭtl, bushes 158.6
trĭtltcĭ't, let us marry! 188.3
cf. qaihltcĭt, married 127.12
trĭ'gûdĭhltûq, she did not want to marry 106.4

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trĭ'gûdĭhltû'xûn, a recusant 109.12
trĭ'gûnĭhlt'otç, cut open 198.2
-trĭhl (verbal stem), to put water on, to wash
ni'yidĭhltrĭ'hl, she wet 164.15
nûqûhltrĭ'hl, they washed 166.17
-trĭt (verbal stem), to lie down, to go to bed (plural only)
ðĭttrĭt, they were lying 193.13
ðoqtrĭ't, sleep ye! 193.9
qenäçtrĭ't, they went to bed 193.8
-trĭt (verbal stem), to give food, to feed
yitlo'gûdûxaitrĭ't, she gave him (food) 119.15
qwûtlo'gûdûxaitrĭ't, she gave them 153.3
-trĭt, verbal stem
täçtrĭ't, he pulled out 120.10
nĭgûqo'nntrĭ't, she destroyed 134.6
qûnĭhltrĭ't, she pushed 132.17
qä'ntdiyĭntrĭ't, she tore up 129.8
trort, love 153.1
-trort (verbal stem), to love, to caress
qaiyŏ'xŏtäçtro'rt, they caressed him 152.19
qo'ûŏñĭtro'rtsûn, loving them 134.18
tro'xoĭndoqtû'qdûn, you good-for-nothing! 180.6
trŏ'xŏĭhltsû, he may come out 194.7
trŏqaidtû'q, bad 130.16; ill-favored 110.6
trŏqŏne'gän, baby, child 113.17; 189.6
trŏqŏzro', indeed 110.7; only 134.2
tsrûq, tears 184.13
-tsrûq, -trûq (verbal stem), to cry
ĭstrû'q, I cried 128.6
täçtrû'q, he began to cry 114.8
tsrû'qtsûn, crying 133.10
tsrû'xûn, crier 114.9
tsrûqtlo't, ravine 129.6
tr-, prefix, used of an indefinite subject
troû'sr, some one coming 203.8
tr'itdiyĭ'n, some one is practising shamanism 159.8
xäĭ', teeth 129.3
ûxäĭ', its teeth 165.7
xai-, -xûhl, second modal prefix, used of a definite act
yûxaiho'n, he ate 119.3
yû'xûhltsûn, he smelled it 119.1
qûtûxainnĭ', he called 122.9
tdûxûsnĭ', I said 180.6
-xan, -xa, -xähl (verbal stem), to kill (used with singular object)
sĭ ðo'qhlûxa', kill (ye) me! 196.10
yi'ðĭtiûxa'n, he killed her 122.1
qa'iyiðĭtlûxä'n, they (almost) killed him 181.2
sû'qûtûðĭ'hlûxä'hl, they will kill me 194.8
-xan (verbal stem), to carry on the back
nĭ'gûqûtĭ'çûxa'n, they carried their packs 117.12
nûqaiyitĭ'ðûxan, they started to carry 117.11
-xatl (verbal stem), to be dark
xûhlxa'tl, at dusk 200.6
xoûnnĕ't, back of 114.3
-xoĭn, -xon (verbal stem), to kill (used with plural object)
qwûto'qhoxe'ûxoĭn, he killed them 196.14; qwûtdo'qû'xeûxon 187.2
to'qqwûttoxwo'ntsû, death for them 194.17
tŏqŏxo'ĭn, he killed 170.8
tho'qhoxû'sûxo'ĭn, I have killed 196.15
-xû', hair, fur
tçĕ'ûxû, hair (head-hair) 107.9
vŏ'xû', its fur 112.3
xûnno'i, caribou 119.7
xûlle', imperiously 114.11
xä-, xû-, verbal prefix
xäho'ĭhl, he walked 115.8
xû'kähl, he paddles 115.11
-xûhl (verbal stem), to strike, to throw
qû'tlûxûhl, she struck 206.2
qa'iyĭhlûxû'hltû, if they throw 158.17
gĭ'tsantlûxû'hl, she whirled around 183.14

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-xûç (verbal stem), to be afraid (see -tcĭt)
trûdĭ'llûxûç, she was frightened 154.14
-xwâiq, -xwûhl (verbal stem), to make (with plural object only)
yie'noxwâiq, make (thou)! 126.11
nŏ'kodĭ'lloxwû'hl, she struggles 159.2
nŏ'qodĭ'lloxwû'hl, it (the fœtus) moves 113.5
-xwŏrz, verbal stem
de'llûxwŏrz, you played 113.16
dĭ'lloxwŏ'rzĕn, the players 159.3
-xwûsr, bubbles
qo'xwûsr, bubbles 118.14
-xwŏrz, verbal stem
qa'ntrĭtdĭ'lloxwŏrs, they are chattering 159.5
trĭtdĭ'llŏxwŏ'rz, some one shouts 158.12
qû'nnûqûdĭ'lloxwŏsr, are all jabbering 133.12

qa, oil 132.12
qaiq, winter 200.1
qa'îûne'dzr, midwinter 132.6
qaiĕto'ñ, last winter 132.6
qa'iĕtdû, during the winter 194.3
qaiĕtda'n, another year 194.3
qaihle'dzû, well 203.9
qaizre'nûqăĭ, better that 122.2
qane'kĕn, strangers 106.4
qăhl, traps 160.3
qa- (verbal prefix), up
qançiyo', he again ascends 138.12
qa-, qai-, plural prefix, used with possessive pronouns, and with verbs for both subject and object
qa'vwû, their 106.2
qaiya'qa, for them 109.1
qa'vwûxo'ĭdtû'kû, above them 196.8
qaitĭtltçe', they will live 194.2
qû'tdĭ, their 107.15
qă'yĭhlnĭ, they said 114.11
qa'i-yi-ƀa'n-ni'yineo'n, they his neck put it on 115.2
qwŏ'hlnĭ', he said to them 177.10
qenăçtrĭ't, they got ready to go to bed 177.12
qo-, prefix used with adverbs of place and direction
qoĕ'ûq, outside 119.10
qoĭnŏ'qsn, behind 131.6
qoĭtŏ'kŏ, above 121.12
qoĭtdo't, below 119.6
qoo'sn, beside 111.12
qoûo't, to its vicinity 129.10
qŏyĭhl, and then 119.12
qŏyä'n', only 119.9
qŏ'xŏûo't, beside it 111.16
qo'xoĭdtû'kû, above it 111.13
qŏxŏo't, out toward them 205.13
qoxainno'ût, around 196.6
qŏ-, verbal prefix, of unstated or indefinite locality
qŏƀûo'n, there was 106.1
qŏnĭhlûa'n, he looks 117.1
qoño', while 108.8
qoûrcrĭ'gûdĭçtçet, he was thankful 122.15; 205.1
qo'ûqwa, by means of which 194.7
qoûnne', for 196.3
qo'yo, wisdom 174.3
qŏlĕ'ûxû, spring 127.1
qŏƀĭ'l, society 151.11
qŏgĭta'xăĭ, its white-fish 182.18
qûnna', advice 176.13
qû'llĭvwĭ'zr, dried white-fish 116.9
-qûç, mucus 155.8
n'tciûqû'ç, nose-mucus 155.8
qûhltdi, then 131.10
qû'xûle'tçĭ, seemingly 158.10
qwûta', perhaps 109.5; how 112.1
qwûta'l, maybe 178.12
qwĭhltçĭ'gû, all 107.6
qwŏn', suddenly 205.14
qwŏskha', wealthy 109.9
qwû'tl, sled 150.19
qwûtlya'k, wretched 173.17
qwûtlya'kû, wretched 172.14

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qwûtda'iûi, where 169.9
qwûtda'iûi, that 121.8
qwûtdĕ'nna, people 109.1
qwûtdĭgä'hl, at length 110.5
qwûtdo'i, doorway 107.16
qwûtdŏ", bank 131.2
qwûtdŏ"ŏ, (river)bank 130.6
qwûtdineo'n, covering 178.4
qwû'tdĭnĭhltce'ðû, curtain 136.13
qwûtdi-, prefix with many verbs, meaning "to enter a house"
qwûtdûqûneo'ĭts, they two went in
qwûtdĭneyo', he went in 119.11

-ha, verbal stem, to gather fruit (?)
gĭnûha', she picks 117.2
gĭneha'ltzûn, she did not pick berries 187.13
gĭ'nĭssä'tû, time for me to be picking 117.5
hĕ, interrogative particle, usually has the final position in the question (see k'wŏçĕ', used to introduce a question) 112.16
ho, yes 137.6
-ho (verbal stem), to get
hoñûho', get (water) 163.10
qoñûho', go get (water) 203.5
-hâiq, -hoĭhl (verbal stem), to go
xăho'ĭhl, he goes 111.2
tçûxaiho'ĭhl, he came out 112.1
tçûnehâ'iq, go out! 188.14
nû'ûhâ'iq, she went (and stood) 170.18
teho'ĭq, go thou! 150.19
tçû'nĭsso'ĭdû, if I go out 163.15
-hon', -hehl (verbal stem), to eat
ûho'n, she ate 200.4
ŏqho'n, eat ye 174.14
ñûho'n, eat (thou) 160.16
ðeho'n, you will eat 177.6
ĭsso'ntû, I am eating 181.15
yi'tiðûho'n', he ate 182.15
gû'qûde'hŏn', he had eaten 182.16
xaihŏ'n', eat thou! 181.13
xû'ñûhŏ'n, you have eaten 181.14
qûtohe'hl, (they) eat 198.15
toqhe'hl, eat (ye) 198.13
yehe'ltzûn, he did not eat 117.7
dăhl, but 167.18
dăhlĭnnĭ", but 118.15
dăsr, beach 158.14
dä'stsŭn, this side 116.11
delo'i, clothes 145.6
dĕ'nna, us 120.2
dĕ'nna, man 118.12
detla'ñ, spruce 130.13
dĕtla'ñû, spruces 135.14
dĭhl, blood 181.2
doĭto'q, woods 115.4
dûtsŭñ, geese 159.3
dûtsŭ'nŭ, geese 127.3
dŭtsŭ'nûkgwâi, goslings 199.2
dûka'ðûâ'i, knife 197.16
doq, shelf 201.4
-dĭhl, -dätl (verbal stem), to go, to travel (used only of more than two)
nû'qûdûdä'tl, they came to 194.2
trŏqa'çdätl, they came in sight of 192.16
qaiyû'kûtä'çdätl, they went down into 193.4
qaçdä'tl, they came 193.1
tŏ'kŏqaçdä'tl, they went up (from the river) 152.16
ûqwûtdûdĭ'hl, they were walking 133.13
qûto'ûdĭ'hl, they will come 160.8
qoûdĭ'hl, they go 192.7
qûtdûdĭ'hl, some went 110.8
troûdĭ'hl, some one was coming 122.9
-dĭhl, -dätl (verbal stem), to fall or to throw in drops
ni'yûxaidä'tl, (it) fell upon (in drops) 167.12
nnûxaidä'tl, fallen 167.14
qwŏtdû'xûhltdä'tl, she threw 200.10

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qwû'tdûûhldĭ'hl, he threw over the bank 169.9
tda'gû, parka, 119.5
-de'on, -doĭhl, verbal stem
sû'qûhltdeo'n, it was dark 110.17
sûxûhldoĭhltlĭ'tç, dark 176.8
dŏqwûde'on, (a light) hangs 114.3
qû'gûdeŏ'n', the sun was shining 183.19
dĭ-, prefix, with verbs
dĭñĭta'ntsû, are you doing 194.16
detsa'ntsûn, hungry 199.1
dĭ'nĭçtŏk, (it) flew 198.11
dĭhla'n, he got (wood) 189.7
dûqwûta'n, they worked 188.4
de'hlne'i, you said it 180.16
dĭ-, prefix, always found with verb relating to fire
ntrŏ'qŏdĭhlkâ'ihl, we will make the fire 204.3
nŏ'qŏdĭhlkhwŏ'n, (one) made the fire 174.6
-tdĭq, -tdĭk (verbal stem), to shoot with bow and arrow
gĭtĭtltdĭ'q, I shot 124.13
k'gŏgû'qûdăhltdĭq, (two) were shooting arrows 197.4
yito'gĭhltdĭktsûn', he is shooting 136.15
-dĭhl (verbal stem), to shake
ðĭhltdĭ'hl, it shook 179.16
dĭtltdĭ'ñ, a jarring sound 181.8
qwûtdĭtltdĭñ, a jarring sound 178.3
-doĭq, -dâiq, -doĭhl (verbal stem), to go (singular only)
ntûtdo'iq, he came (back) 170.9; cf. toho'ĭq, he will go 170.7
qontûtdo'ĭq, he entered 170.5
tçantûtdo'ĭq, he went out 170.4
kâidâ'iq, he walked 189.7
k'o'ñĭdo'ĭq, go 163.9
nŏxŏdo'ĭhl, he goes 155.6
ntedo'ĭltzûn', he went not 157.3
-do, doĭhl (verbal stem), to sit, to live (singular only)
ñŏ'xŏðĭsdo', I lived with you 121.18
tûkaçdo', he sat up 189.10
tdĭnûtdo'ĭq, he sat down 170.12
ûxaiddŏ'', she remained 201.5
ntûçûtdo', he dwelt 157.2
ðĭsdo'ĭdû, being here 180.3
tedo'ĭhl, will you stay? 120.3
doiyû'qai, down (at his feet) 172.12
do-, prefix, used with verbs when action or position is on something higher than the ground
do'ĭðiyo, she went (on the cache) 164.12
-doñ (verbal stem), to be full
gĭnăstdo'ñ, I am filled 115.16
gĭnĭçtdo'ñ, he is filled 115.16
-doñ (suffix), when
ñĭlä'ntdo'ñ, when he was 115.10
n'dañO'-toĭtrûqdûn, he stopped crying 114.15
tdĭ, tdû, his or her, reflexive (that is, equivalent to his own, her own)
tdû, his 119.5
tdĭgû, her 200.10
doĭdŏ', no more 169.6
dŏk'wû'tç, secluded (girl) 163.12
tdŏva', who 197.12
-dû', cousin
setdû', my cousin 153.7
netdû'', thy cousins 169.4
-dû' (verbal suffix), if, when
ñĭhlnĭ'dû', if he says to you 204.11
nûqûo'rsdû, when you come 151.15
nĭ'ñeyo'dû, when you reach 121.1
gĭ'tdĭnăçdo'ñdû, when he could see 183.19
ka'nĭsta'iqdû, before I go to bed 182.18
-dû' (locative suffix), place at; (with numerals), times
ðĭsdo'dŭ', where I stay 179.8
lo'ñtdû, where many 111.7
trŏ'qŏtĭhltse'dû, where we will make it 135.6

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no'ûdû, twice 185.1
dnählta'dû, how many 193.16
dnä'llai, dog-salmon 177.1
dnello', she put (down) 187.14

tal, tähl, bed, 175.7; 132.1
taq, (river) bottom 188.11
ta'ûq, river 194.6
ta'rdzr, sister 109.5
ta'rdzrû, younger sister 106.2; 162.15
tavwä'sr, dressing-knife 108.12
tadz, thus 181.14
ta'dzû, thus 151.15
ta'ðûn, old man 159.8
tä-, prefix with verbs, inceptive and future
  täçtrû'q, she cried 201.15
  yŏxŏtäçdo', he lived with her 147.12
  qûtä'çtlû, when it began to grow 132.5
  qûtä'çtdähl, they went 135.13
-tan (verbal stem), to wash
  to'nyĭhlta'n, she washed him 184.6
  tû'nûqotĭ'tltä'n, she washed herself 108.9
  k'angĭ'tltan, she washed (her face) 200.16
-tan, -than -taiq, -tähl, to lie, to recline
  ðĕth'ăn, he is 110.14
  nie'nûðĕtä'n, he lay down again 193.13
  ye'ðeta'nn, in which he lies (bed) 153.11
  ka'nĭsta'iqdû, before I go to bed 182.18
  enästähl, I will go to bed 200.9
-tan, -taiq, -tähl (verbal stem, probably identical with the last), to move an animate object or a person
  yeyû'xûhltăn, she put him in 126.14
  qŏyû'xûhltăn, she got him out 183.13
  nûqo'ĭhltä'hl, he is bringing (some one) 152.14
  qwûtdo'nsĭnĭhlta'iq, let me in 156.5
  qwûtdo'ĭnyi'nĭhltăn, she let him in 156.13
  qwûtdo'nñĭ'tĭðätltältzûn', I will not let you in 156.6
tĕ, water 121.10
tĕnnĭ'qtû, four (seasons) 150.4
tĕnnĭ'qĕn, four (people) 106.2
tĕ'ûkavwo'n, edge of water 199.8
tĕ'hliûvwa'i, white whales 123.16
te- (prefix), relating to water
  tĕ'yĭdoûte'l, floating in the water 205.7
  tû'xaiyo', he dived 159.14
  tĕ'ûkoĭtrû'xû, divers 159.17
tĕllĕ'ðûç, squirrel-skin 116.12
tĕ'ĭtzĭ'hl, ice-picks 133.17
tĕnaka'ĭtû, mosquitoes 124.9
te'gĕ, here 120.12
tĕ'kĭtçok, ladle 177.4
tĭ'ñĭhl, pail, pails 112.11; 203.13
tĭq, strength 121.12; 169.18
tĭðûo'n, fish-trap 110.2
tĭ'ðûondla'i, fish-trap material 171.9
tĭ'qwû, all right, well 130.18; 135.1
tŏ'qŏqûdlĭñû'çtsû, how long 124.8
tŏxâihltco'q, how very 132.11
tŏkŏn- (prefix), up from river
  tŏ'koĭnqŏyĭ'tlŭxŏq, they took the sled up 204.15
  tŏ'kŏnqoqo'nĭtliyĭ't, they ran up the bank 194.12
to'ñankehlû'kû, six (one the other side or hand) 198.4
togûdû'n, thanks 115.19
tokâ'gŏ, tundra 139.2
toĭtco'q, (in) the sea 205.4
toĭto', enough of 110.4
toĭtzĭ'ñû, loons 159.17
too', here 127.6
too'stsûn, southward 138.17
too'dzû, southern 110.11
-thoq, among
  yitho'q, among them 164.13
-toq (verbal suffix), when
  qedlä'ntoq, when there are 113.11

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toq, when 111.2
thŏ', thi, father 109.9; 189.5; 193.2
-ton, -toĭhl (verbal stem), to look
nĭ'gûqenĭçûto'n, they looked 152.10
tŏ'kŏge'näçton, he looked up (the bank) 205.10
nĭgenoqdûto'ĭhl, look (dual imperative) 152.5
-toñ, verbal suffix
nĭñeyo'toñ, (since) you came 149.14
-tû, suffix, see dû.
tŭçnûkai, parents 150.1; 191.2
-tû'ðû, verbal stem
yenetû'ðû, he put on (moccasins) 109.4
tûqge'dzr, mink 159.16
tû'qaidta'n, otter 159.14
tû'qaidta'nñaç, otter-skin 159.9
tûo'gwû, paddle (noun) 115.17
tûqvwe'hl, fish-net 115.12
tûn, ice 130.7
tûñ, tĭñ, tracks, path 155.7; 195.14
tûtç, spears 133.17
tûqoûû'n, because 187.1
t'asr, charcoal 146.5
-t'a (verbal stem), to be in a certain condition
dĭ'sta, am I 113.1
dûe'ñĭta, you are so 113.9
dûqaidta', are they? 113.11
-t'an (verbal stem), to do
dĭta'n, (who) does 107.3
dûqûta'n, they were doing 110.17
dûoqta'n, you did 135.1
-t'ĕt, -tĭk (verbal stem), to suck
qaiyegŏ'qŏĭhlt'ĕt, they sucked up what was in it 197.8
qûxûhlt'ĕ't, (who) sucked up 197.12
trĭhltĭ'k, we sucked 179.11
t'ĕ'edtû', they were whole 162.5
-t'oç, -t'otç, -t'ûcr (verbal stem), to cut
yit'o'ç, she cut them 199.12
yiye'ûxaito'ç, she cut into it 145.4
qant'di'yinäçto'tç, she cuts off 108.13
nĭhltri'yidû'xûhltûcr, he split it in two 171.17
to'sn, (his) back 162.12
to'dzû, (his) back 115.14
-t'ŏk, -t'oq (verbal stem), to fly
nĕĭtŏ'k, he flew away 159.19
noĭtŏ'k, he flew 115.7
nĭ'neĭtŏ'k, he flies 115.6
noĭto'q, he flies 111.2

ga'gû, berries 108.7
gähl-gĭtde'dl, why does it speak 127.10
gäçtlĭ'ñ, streaming 156.15
getdi', very 121.1
ge'gĕ, child 135.7
-getç (verbal stem), to bite
tû'kûnĭhlge'tç, she bites 134.3
giye'n, other, another 110.5; 183.9
gĭl, gĭ'lû, come, come now! (an exclamation, not verbal in form) 120.8, 17
gĭ'hlosna'llûn, five (people) 162.15
gĭ'hlosna'llûi, five (people) 198.3
gĭhlosna'llŭ, the fifth 106.3
gĭlûqdoñyĕ", some of them 109.11
gĭtdĕ'ûxû, otherwhere 110.6
gĭhltĭ'ñ, bow 126.7
gĭtçĭhlkû', top 116.17
g- (with various vowels), prefix, used with parts of animals and plants which have been detached, otherwise a possessive pronoun would be expected
gĭto'n, leaves 124.9
gĭ'loûte'ts, bark 205.7
gähltû'm, willow-bark 158.8
gûk'û'ðû, skins 126 4
gĭ'ðûc, skins 120.6
gŏxo'xwû, pectorals 174.17
gû tco't, its entrails 166.5
gä-, ge-, gi-, verbal prefix, used with transitive verbs where the object is indefinite or not definitely named; when named, the prefix yi- is used
gätä'çtli, she sang 198.9

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gĭtdĭllĕ', it sang 201.9
ge'näçton, he looked 172.3
gĭtaðo'n, he ate 121.4
gû'qûtaðo'n, they ate 204.8
gû'xûsso'n', I ate 132.10
gĭhlvwa'rts, she boiled 200.2
gĭðĭ'tltçon, she listened 200.13
gĭllĕ', songs 158.10
gĭntzĭ's, crashing (of ice) 130.8
gĭhlŭa'n, hawks 198.3
gĭ'tsûn, evil 149.12
gĭtsû'qûye', marten 160.3
gĭtsû'xûtdû''û, marten parkas 132.1
gĭtde't, often 180.14
go, this 120.10
gon, this 108.11
goûta'dz, thus 159.9
go'ûtdû'xûhltdû, just now 132.10
goûté, here 119.8
go'û, this 107.3
go'ût, these things 110.18
ghwŏsr, dirt 108.6

-kgadz (verbal stem), to stare
qŏnĭ'hlkga'dz, he stared 114.1
kgadðû, roots (see khadðû)
kgĭ'dzû, little 112.18
kgĭ'tdĭnĭ'dzû, grass 112.15
-kgok, -kgŭk (verbal stem), to run
yûä'ntĭtlŭkgo'k, she ran back 202.13
ntĕ'llŭkok, he ran away 204.14
ntĕ'tlŭkgu'k, she ran into 200.15
ye'nĭtlŭkgo'k, he ran after 199.3
xûllŭkgo'k, he runs 199.3
çani'lŭkgŏk, she ran out 133.2

kai, village 121.15
ka'iûqtoq, villages 110.9
kaiñ', husbands 113.11
-kai, plural suffix, only with nouns denoting relationship, or age or other classes
kăĭñka'i, husbands 191.3
ge'gĕûkai, children 120.4
tci'dlûkai, boys 162.15
kaito'ñ, yesterday 181.10
-kan, -kăhn, -kăhl, -khaiq (verbal stem), to travel by canoe
ntû'ðûkăn, he went off 125.5
ûxaiûka'n, he passed 118.15
tĭçûka'n, he paddled on 119.6
yŏ'xŏnnĭ'nĕûkăhn, he paddled up to 115.12
ntä'sokăhl, I will go 124.19
nte'tûkăhl, you will go 125.2
nû'xûdûkahl, he paddled (again) 158.1
xûka'hl, he is paddling 157.8
ntĭ'dûkhaiq, he went 123.6
kăhntdĭ'gû, ladder 206.4
khatrĭ'k, khatre'gû, moccasins 108.10; 109.4
-khâiq, verbal stem
de'nĭtlkâ'i, cut one 129.14
tûkaiyidĭnĭhlkhâ'iq, he cut it 171.15
-khâiq, verbal stem
ntrû'xûhlkhâ'iq, he jumps down 183.18
kha'dðû, root 172.2
kehlû'kû, one (family) 106.1
kehlû'kûn, one (person) 119.11; 136.10
kehlû'kdû, one (place) 119.9
khû', foot
û khû'', her foot 197.12
yû kû', qankû'', his feet 145.17; 156.4
-kût (verbal stem), to slide
qa'tĭtlkût, (it) slid 178.5
yä'dzûgatĭtlkû't, she opened (by sliding apart) 148.17
-khwon (verbal stem), relating to daylight
yĭtlkwo'n, daylight 112.19
yi'tĭtlkhwo'n, it became light 107.15
khwûn', fire 200.10
-khwûn, -kâihl (verbal stem), relating to fire
nŏ'qŏqûdĭhlkhwŏ'n, they make a fire (pl.) 137.10
ntrŏ'qŏdĭhlkâ'ihl, we will make the fire 204.3
qûdĭtlkhwû'n', he burns 162.11

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-khwon, -khon, -kwon, -koŸhl (verbal stem), relating to the movement or position of a vessel containing a liquid
  ûxûkoŸhl, she carries water 112.11
  qwûtdoŸngyû'xûdokhwo'n, they were bringing in 182.11
  de'yinŸhlkhwŏ'n', she dished it out 200.8
  cf. yitlo'i-yû'xaiûkwon, (she) gave it to him 160.15
-khwon, verbal stem
  go'ngŸdŸhlkhwo'ntsû, sewing 132.19
-khût, verbal stem
  wû'k'ûtŸtlûkhû't, (it) sloughed off 133.9
-khwûl (verbal stem), to be not
  khwûl, none 119.14
  kokhwû'llû, nothing 108.2
  sŸto'ûkhwû'l, I will be gone 122.4
  toûkhwû'l, (ye) shall perish 159.10
  vwoûkhwû'lan, the dead 127.10
-kwâiq, -kwoŸq (verbal stem), to run
  tçûttŸllokwâiq, (she) runs outside 109.13
  k'wû'llûkwo'Ÿq, he runs 116.19
kwătde'dĕ, new 116.12
kwûtto'gûtoq, kwûttŏ'xŏtoq, sometimes 136.2, 200.4

k'a'xû, back 164.5
k'a'iûxûnne'dû, an awl 108.15
k'e'q, a birch 157.15
-k'adz, side of, prepositional suffix
  yik'o'dzûn, in front of him 199.7
  nŸhlk'a'dzûn, both ways 129.1
k'ŏq, robbit 158.11
-k'ŏq (adjectival stem), to be fat
  gŏk'ŏ'q, fat 108.7
kŭcr, mittens 173.11
k'ûç, piece of 174.7
-k'ût, -k'at (verbal stem or a suffix), to want
  k'a't, I want 119.17
  qaiyûkû't, (they) wanted her 106.5
  itätltŭ'ihl-k'ût, I will get I want 110.1
-k'ûç, -k'ûðû (prepositional suffix), side of
  gûk'ûç, (one) side 109.4
  nŸhlk'ûðû, each side
  qoŸçk'û'ðû, beside (the path) 195.4
-k'ûsr (adjectival stem), to be red
  dŸtûk'û'sr, it became red 108.4
  dŸt'Ÿçûkû'sr, he became red 199.9
-k'ûsr, verbal stem, to crawl
  tŸçûk'û'sr, he crawled 122.7
  qûtdûk'û'sr, he crept along 121.11
  t'rănŸtdûk'û'sr, he crept to 121.12
  kgoŸtdûkghûsr, he crept 189.11
-k'û (prepositional suffix), on
  de'loik'û, mountains on 136.15
  wûk'û'dzû, upon 116.16
-k'û (suffix), like
  ñû k'û, like thee 135.8
  hŏk'û', like 107.5
-k'wâç, verbal stem
  yaqa'nĕû'dûk'wâ'ç, he exercised with 189.14
  qai-yit'o'dûk'wŏ'ç, (they) exercised themselves (by clawing the trees) 135.16
k'wătde'dl, because 131.1
k'wâŸhl, whetstone 198.1
-k'wûl (adjectival stem), white
  lûk'wŭ'l, white 128.10
  qŏllŭk'wŭ'hl, (it) was white 199.9
k'wŏçĕ', interrogative particle, stands at the beginning of a question 112.16
-k'wŏtç, -k'woŸtç (adjectival stem), cold
  qaiðûk'wŏ'tç, it became frosty weather 125.17
  qaiðûk'woŸtç, it drew toward winter 163.12
  qûtŸðokwo'Ÿtç, it had grown cold 135.11
k'wo-, verbal prefix
  k'wonŸto'q, she flew 198.5
  k'wâŸttû'çiyo', he walked 114.8
  k'ŏðŸ'siyo, I went 135.2
k'ga'ç, dried king-salmon 128.18
k'go'Ÿn, arms 196.1
k'ghwŏsr, filthy 173.11
kgha'iñ'yĕ', withered 173.10

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